

WORLD CALL

A man in a dark jacket is shown in profile, looking upwards with his hands clasped in prayer. The background is a deep blue night sky with a bright star and its light rays. In the lower right, the silhouettes of a camel and a person are visible against a lighter horizon.

DECEMBER 1932

Price 15 Cents

4401 NEW FRIENDS — 4401!

Standing by States

Class A	Clubs	New Subscriptions
Missouri	93	516
Indiana	79	432
Texas	69	422
Illinois	55	291
Ohio	46	254
Kentucky	42	242
Kansas	34	193
Class B		
Oklahoma	57	319
Iowa	40	223
Southern California	33	195
Oregon	15	84
Virginia	14	78
Pennsylvania	13	73
North Carolina	12	67
Nebraska	8	59
Class C		
Tennessee	24	130
West Washington	16	86
Northern California	15	80
Michigan	15	78
Colorado	12	66
Florida	11	63
West Virginia	10	55
Alabama	8	46
Georgia	8	41
Mississippi	6	35
East Washington	5	26
Arkansas	5	25
Canada	4	21
New York	3	19
South Carolina	0	0
Class D		
Montana	5	28
Minnesota	5	28
Louisiana	6	27
Arizona	3	22
New Mexico	3	18
Southern Idaho	3	15
Wyoming	2	12
District of Columbia	2	11
North Dakota	1	6
Northern Idaho	1	5
New Jersey	1	5
Utah	1	5
Connecticut	0	0
Delaware	0	0
Maine	0	0
Maryland	0	0
Massachusetts	0	0
South Dakota	0	0
Vermont	0	0
Wisconsin	0	0
	785	4,401

The Time Is Growing Shorter

On November first the New Friends Subscription Offer had been taken advantage of by 4401 new subscribers. That is a gain of 1123 over the month before. In the previous column is the record by states. Where does your state stand?

The time is growing short! What finer thing could you do than to give **WORLD CALL** to five of your friends this Christmas time? *Remember: **WORLD CALL** in clubs of five to one address at the special introductory rate of one dollar per year for each new subscriber.*

Every church member needs his church magazine. Are your friends receiving monthly visits from **WORLD CALL**?

No pastor can do his best work without **WORLD CALL**. Yet nearly half the pastors in the brotherhood do not receive it! You have assumed that your pastor reads **WORLD CALL**. Ask him! If he does not, do your church the favor of presenting him with a subscription this Christmas season.

WORLD CALL

International magazine of Disciples of Christ
INFORMATIONAL INSPIRATIONAL
INDISPENSABLE

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WORLD CALL
MISSIONS BUILDING
INDIANAPOLIS, IND.

Friends: Enclosed please find \$_____ for which
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Name _____

Address _____

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

DECEMBER, 1932

Number 12

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Through

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The Last Word

Just before we go to press the figure on the New Friends Club subscriptions is 5,015. We anticipate a last-minute rush this month as WORLD CALL secretaries and others realize that the club offer expires on December 31. One last word: *During December WORLD CALL will be sent to new subscribers for a dollar a year, in clubs of five or more copies sent to one address.* WORLD CALL secretaries and pastors usually take the responsibility of seeing that the magazines are distributed when they arrive each month.

The First Page

This Issue Is Dedicated to the Cause of Christian Benevolence

OUR cover is an attempt to express the meaning of Christmas to the eternal Mary. In the heart of every woman is a little simple shrine where she, like Mary the mother of Jesus, kneels to hail the Christ Child. This Christmas, when so many children and old people are in need, when our benevolent homes must say "No" oftener than they can say "Yes," the light from His Star again streams down in the form of a cross. We are indebted to Hilary Bailey, Indianapolis photographer, for the use of this picture.

The first Sunday in December is Women's Day. For years this has been the occasion when the churches pay grateful tribute to the contribution which church women have made through the years in building and sustaining the mighty missionary enterprise. The article, "Women and Rural Missions," in this issue is WORLD CALL's attempt to further the recognition of the most heroic chapter in the modern history of the Christian quest. Women, the mothers of the race, will some day be recognized as the pioneers of the world community.

January WORLD CALL will appear in new clothes. The first number of the new year will be devoted to Christian education. An outstanding educator writes on the contribution of Christian colleges to the Christ way of life. Several college executives unite in a symposium to tell how their individual institutions are helping their students better to live the abundant life. We are hoping we may present a gripping human-interest story of the Christian campus. And more—!

If you can keep back the mist from your eyes when you read "In Search of a Manger" you need to have your emotions overhauled. But

that enthralling story is not the only good thing in this issue. At the risk of seeming to strut, we respectfully invite you to cast your eyes again over the table of contents. It is not in every issue that we can present so nutritious and well-balanced a diet.

Soon the materials on WORLD CALL Week (January 22-29) are going into the mails. To churches which have never observed WORLD CALL Week we recommend this material most enthusiastically. Old friends are sure to order early.

Christmas Bonus

"Good measure running over" comes with this Christmas number of "World Call." As a bonus to all our readers we enclose a twelve-page supplement on our mission work in China. It has been prepared through the efforts and planning of Miss Joy Taylor and her colleagues in the missionary education department. Since the mission work in China is to be the subject of missionary study groups in all churches during the next six months, we believe that this supplement will be found invaluable. Extra copies of this supplement may be secured from "World Call" for ten cents each or three for a quarter, payable in advance. Stamps will be accepted. We suggest that each church order a dozen or more of these attractive booklets and give them as tokens of appreciation to the dozen most outstanding laymen. It will make sacrificing for missions seem more abundantly worth while.

Have you thought of WORLD CALL as a possible Christmas present to your friends? If not, may we suggest that the idea has its merits. For instance, how else could you recall to your dear friend regularly the first of each month for a year that indefinable spirit of Christmas? Is there any other way in which you could so lastingly express your friendship?

When you check up you will be surprised to discover in how many

cases such a gift would be appreciated. A good place to begin would be with your pastor. Is he one of the two thousand pastors who cannot afford this brotherhood magazine?

To Whom Honor Is Due

If misery loves company, those whose special field of misery is religious journalism are having quite a party this year. Everybody who has noticed how the depression has reduced the waist measure of the once ponderous *Saturday Evening Post* can sympathize with the efforts of the religious press to tighten their shorter belts.

But it is being done. For instance, several weeklies have become bi-weeklies. The *Christian Herald* and the *Christian Endeavor World* have appeared as monthly publications. Magazines which are maintaining their former frequency of publication have cut down on illustrations and paper stock, and "pages have disappeared from within their covers like leaves in autumn."

Last week two more voices were added to the dirge. A century-old religious weekly announced that it had come to the brink of the precipice, and only a substantial subsidy could save it. A leading missionary monthly carried the information that its subscription list had been cut nearly in half within two years.

WORLD CALL has not passed unscathed through this economic avalanche, but we have not suffered quite as calamitously as some of our contemporaries. The reason is found in the loyalty of our 3,940 WORLD CALL secretaries, whose heroic efforts have stopped the skid into disaster. Although we are a long way from safety yet, we want to say that we hope the churches are half as appreciative of their efforts as we are.

WORLD CALL

VOLUME XIV

DECEMBER, 1932

NUMBER 12

Peace—On Earth?

EARTH breezes do not always blow in the same direction as the mighty winds of higher altitudes. So in a loftier sphere than the short-sighted can ever know the cosmic tides of world peace are today moving. Lost and bewildered, the race has at last begun to look upward, and today as always, the lifted look has revealed the Prince of Peace. Well may Greed and Fear and their vile offspring Hatred cower! In the hour of their apparent triumph, this Christmas season brings the return of their undefeated and implacable foe, Jesus of Nazareth. Yes! Peace—on earth!

A World of Friendly Children

ON the teacher's desk in a thatch-roofed school at the northern tip of the island of Luzon is a Treasure Chest. Two years ago a shipload of these little boxes packed with gifts from American children came to the Philippines. Today they are still prized in thousands of schools, and are proudly exhibited to every visitor. The editor has thus seen scores of them. Perhaps the proudest of all were the children of the poor lepers at *San Lazaro* Hospital in Manila. How grateful they were to America that they also had been remembered!

No more fundamental step toward world peace was ever born in Christian hearts than this attempt to develop international friendship among children. Five years ago beautiful dolls were sent to Japan at the time of the doll festival. The next year American children sent 30,000 Friendship School Bags to Mexico. Year before last almost as many Friendship Treasure Chests, containing games, books and friendly greetings, were scattered throughout the seven thousand Philippine Islands. Now announcement has been

made that this year the children of America will be asked to prepare Friendship Folios to be distributed among the children of China on China's next Independence Day, October 10, 1933. Along with the folios will go money for food for hungry little ones across the seas. May the Father's richest blessing crown this enterprise born of Christian love in the hearts of the "Committee on World Friendship Among Children."



Peace—On Earth?

Sowing Among the Sowers

IN EVERY mission land, Christian missions have been planted in the cities, leaving vast rural areas but thinly manned. For instance, one-sixth of all the Protestant missionaries in the Philippines live in Manila, although that city contains only one-thirtieth of the Philippine people. So in all countries the great rural masses remain, after a century and a third of missionary activity, almost untouched.

There was good reason for the early policy of the mission boards. In all mission lands, as at home, the cities are the centers of influence. During the last century, oriental cities have grown with amazing speed. There was need for far more work in their expanding boundaries than all the Christian forces together could do.

But now that the base of missions has been established, the time has come to take the next step. The seed of the great evangel must be sowed among "the rural billion."

This is a tremendous task. By all human standards, it is impossible. Its size is appalling. Economic forces have tied all peoples together. The farmer's market has become the world market. In this new sense "the field is the world." We cannot serve the rural millions of America, therefore, unless we learn to serve our brothers in Asia and Africa. All the boundaries are down, and we must "go into all the world."

The problem is more than a matter of numbers to be reached. We must forget almost everything we have learned and set out to discover a way to reach the people of the land. Here is what one man says:

"Rural Missions is mission work adapted to rural people, to rural needs and to rural situations. It means that the rural church is to be a *rural* church serving the whole community and not merely a conventional church in a rural area; that educational work shall be adapted to the needs of rural people and not designed to meet the needs of a favored few per cent who go into secondary schools and colleges and universities. The school should have quite as much interest in serving the community as it has in serving a small group of pupils within four walls of a schoolroom. It means that medical missions must be organized to serve rural areas; that programs of preventive medicine, hygiene and sanitation adapted to village needs must be developed and extended. Rural women must be helped not only as individuals and personalities, but as mothers and wives, as educators, cooks, seamstresses, housekeepers, as keepers of the chickens, or pigs or gardens, and as the chief conservator of the religion and standards of village life and civilization."

The Quality of Mercy

A FEW weeks ago the country was inexpressibly shocked when we read that a huge number, probably two hundred thousand, of American youth are homeless. Hitch-hiking and riding on box cars, they move aimlessly onward. Each community, desperate because of the exhaustion of relief funds, sends them on to the next. Ten years ago we read of roving hordes of Russian children, orphaned by the war and revolution and living like human wolves. Who would have dreamed that in 1932 so many of the youth of rich America would be wandering across this winter-bound continent in a vain search for those who would say, "Come unto me"?

But childhood and youth are not the only sufferers from this "system without pity." The fate of the

aged is equally tragic. Robert Browning, safely isolated from the main currents of life behind his comfortable Victorian optimism, once could sing:

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made."

If he could see the creeping horror with which the years advance upon millions of people today, he would write with less beauty but more power.

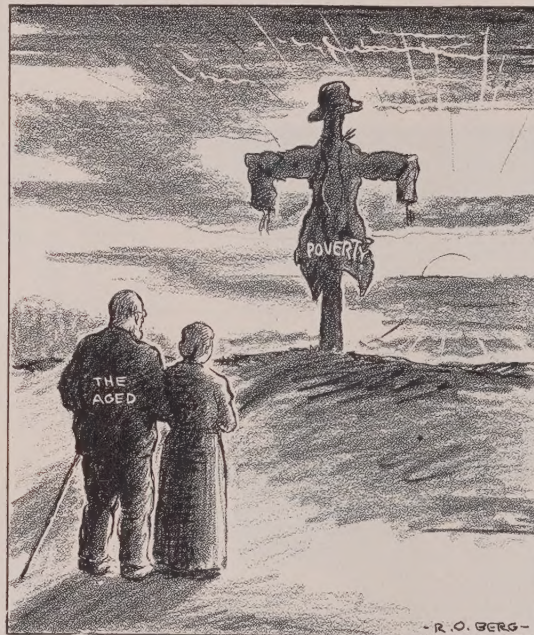
People who have given a lifetime of hard work to the service of their fellows in factories, on farms, at teaching and preaching, have seen the careful savings of toilsome decades swallowed up in bank failures or eaten up by years of unemployment. Once this was the exceptional case. Today it is the rule. Hundreds of thousands of older couples now sit in the afternoon sun staring out of gaping windows at certain poverty. What crime have they committed that their declining years should be haunted by the terrible fear of abandonment, of hunger and cold?

"I will have mercy and not sacrifice!" Again thunders the voice of God when

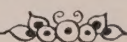
we think of our obligation. The bitterest need is mute. But are we so comfortable and blind that we cannot see this truth in eyes made terrible by suffering? Not sacrifice, but mercy! Not pity, but justice!

The church may well take pride in the fact that a large share of the thousand or more homes for the aged and the hundreds of homes for children, in the United States are maintained under church auspices. Our own communion can do no less than to give continued and increasing support to our six homes for aged and our six homes for children. The fact that we are asked to do this in a Christmas offering should challenge every lover of his fellow-men to give as Christ would give. "The quality of mercy is not strained."

But we must go on. We must attack the sources of that insecurity which today throws its black shadow across the world. We must Christianize our brutal and pitiless economic order.



Spoiling Life's Sunset





In Search of a Manger

By HELEN WELSHIMER¹

THE airplane had been in the sky for ten minutes before anyone noticed the child. Then he stood up. Thin little body, enormous gray eyes in a freckled face, a red stocking cap on his curly head, hands thrust into the pockets of a shabby, too-large sweater.

He was frightened. Anyone could see that. His fingers were grasping the pockets so convulsively that the yarn of the sweater was tangled.

But he was going to be brave! Everyone knew that, too.

"Please," he shouted above the droning of the engine, "I'm on my way to the manger. That's—that's where you're going, isn't it?"

Outside dusk was falling. Far, far below lights of scattered towns were blossoming as the ship sailed higher and higher. And above, so close sometimes that it seemed that the aircraft circled around it, so far at other times that it would have been a many nights' journey to find it, one gay star shone.

The white-haired woman in the third seat was nearest the child. The tired little voice carried to her more distinctly than to the other passengers. The child came closer. He cupped his hands around his mouth and spoke even more loudly.

"Will—will this take me to a manger? It's following the Christmas star. Please say it's going to a manger!"

"But why do you want to find a manger?" the woman asked, drawing the child closer.

"Our minister said that the Christ Child would be there, and I want to ask him something." That was reason enough, the serious gray eyes explained.

The woman smiled. There were three checks in her handbag—checks for breathlessly large amounts, sent by the three children who were grown up now, and celebrating Christmas in their own way. She had been lonely. She had wanted a family, stockings to fill and a tree to trim. She couldn't have them this year, she had known. But she could have another wish fulfilled. She had always wanted to fly. She had cashed one of the checks, bought a ticket on the night ship, and would fly to a distant city. Then tomorrow, she would eat dinner alone at a hotel, and take the train to her home, which lay beyond.

"Where are you going?" the little boy asked.

"Are you looking for a manger, too?"

Looking for a manger? She had been searching for sanctuary, for release from old memories. Maybe she had wanted a manger. She didn't know. She smiled again.

But the child, to whom the hint of laughter meant only merriment, the gaiety of the night-before-Christmas-when-all-through-the-house excitement, didn't understand.

"We will find a manger, won't we?" he pleaded. "The one where the cattle were lowing and the little Lord Jesus didn't cry, and the shepherds came—We'll find it, won't we?"

"Hello!" The assistant pilot had left the control room now that the ship was in the sky. But because it was Christmas Eve and slim, tall evergreens sparkled with merry lights, six thousand feet below, and one gold star was glamorous, so many thousands of miles above, he, too, smiled. "How did you get here, Son?"

"I slipped in when nobody looked. I want to find the manger. I walked into the livery stable but nobody knew what I wanted. The man said I'd have to go to Bethlehem. Are you going to Bethlehem tonight?"

"I'll take care of the child," the white-haired woman answered, and reached an arm to draw the thin little body closer.

"I'm Tom," the child said. "They call me Tommy Tucker at the Home, because I sing. You know the song, don't you—I sing for my supper."

"I'm Mrs. Adler," the woman answered in a voice that was as polite and grave as Tom's. "Why do you want to find the manger?"

"It's for Pete and Mary and Bob and Janice and Ruth and all the other kids! The church always gives us candy and presents on Christmas Eve. The orphans—that's what we are—we live in an orphans' home—always get to go right along with the children who have parents. But this year nobody has any money. Not even the kids with fathers and mothers are getting presents!

This afternoon Billie and I got in the church. There was a curtain in front of the place where the minister stands, so nobody could see what was there. And—and—"



¹Feature writer, N. E. A. Service, Inc., New York, daughter of P. H. Welshimer, pastor of the First Church, Canton, Ohio.

"What did you see?" the woman prompted.

"Just some coal and potatoes—and canned fruit, and one doll! But the preacher said in his sermon—I heard him, too—that if we all went back to the manger in Bethlehem we'd get what we wanted. So I'm going—I'm going now—and get back before the curtain goes up."

"The preacher would have come, too, but he had too much to do. He's—he's a swell guy. He's young."

"But weren't you afraid in an airplane, all alone?" the woman asked.

"Not after it started," the round little voice shouted back. "Just at first. My stomach went over like a—top. I want to get a top for Pete. He asked for it. We're the orphans that don't get adopted. Mary's got straight hair and Pete limps and Billie has adenoids and Janice gets too many colds. We're the ones with things the matter with us."

"Will it take long to reach the manger?"

The woman smiled again. The ship went faster and faster. The gold star swung lower and lower. Far down on the streets of the world, so far that those who journeyed in the sky could never hear them, carolers sent their songs drifting through the cold, clear night.

And a woman and a little boy rode through the skies in search of sanctuary.

The assistant pilot came back. "We stop in forty minutes—come down for passengers. A ship meets us there, on its way back. The child can return on it."

"Go—back?" There was incredulity in the tired little voice.

The woman thought suddenly of the way that Joan of Arc would have looked if someone had taken away her snow-white steed, just as she entered Orleans with her sword and sacred banner; of the crusading knights, when their horses stumbled, as the jeweled Grail loomed ahead; of every soldier who had seen his flag go down.

"Go—back?" Tom said again, and his voice quivered like a little wind that had strayed among the evergreen trees on the mountains down below, until it shook, just a little, with the cold.

"You see, you are going in the wrong direction," Mrs. Adler said impulsively. "The star and the manger are the other way."

"Oh! Then I'll be too late, for I don't know the roads and I can't find my way back without a lantern and we've got just one at the Home and they need it tonight. The people come



to church at eight o'clock—and there's just one doll—"

Then Mrs. Adler made up her mind. She would go back with the child! She would spend the checks in her pocket-book. After the celebration she would take a train somewhere—anywhere—eat dinner alone, as she had planned, and then go home.

"Where are you spending Christmas?" Tom asked her when they were in the return ship.

"At an hotel."

"I've heard of them. People stay for a night or a week, don't they? Not like

Homes. We stay till we're sixteen—or more. They're good to us. But they haven't got money any more. Even the church is poor!" There was wonder in his voice as he said that. Wonder that the church where people sang hymns of praise and talked of many mansions could be poverty-stricken on Christmas Eve.

Mrs. Adler sent the little boy straight to the church, when the ship reached the airport. Then she started her purchasing tour. Candy canes, chocolate drops, toys and stockings and trousers, oranges and chickens and vegetables, on and on and on. Delivery wagon after delivery wagon headed for the little frame church that stood near the Children's Home.

All of a sudden the white-haired woman's heart was singing and glad. Sarah and her family were in Paris; Ruth and her family were in Bermuda. Donald was in San Francisco. But she didn't care. She was needed, even yet! She was helping. Life still had tasks that must be done. Dreams that must be mended so small children could take heart and go on with the game.

As Mrs. Adler entered the church, Tom met her.

"You are prettier," he said.

"It is because I'm happier," she told him. "Where is your minister?"

The minister was on the platform, gazing bewilderedly at the baskets that the shopkeepers were depositing. He was a young minister, with brave blue eyes, broad shoulders, and a frayed suit. Tom tried to explain about the manger and Bethlehem and the airplane, but it was a curious jumble. The two thin evergreen trees, trimmed with a gay pretense at merriment, stood near, and the young minister leaned against one of them.

"It's all right," Mrs. Adler said. "I had some Christmas money and I was lonely. Tom and I were in the clouds tonight—I came nearer to the Christmas star than I ever have been before. Don't thank me."



At last the minister found his voice. A husky voice that wasn't steady.

"Our people have been generous and fine," he said. "They have brought all that they could. One family gave potatoes—when they haven't had enough to eat for weeks. But they are sharing! Another divided their coal—and they live in one room to save coal! Somebody else brought meat, and I know the woman hasn't had meat for weeks on her own table, but she wanted someone to celebrate. Aren't people splendid?"

Splendid! She thought of the hotel dinner for which she had planned to pay several dollars. She had given lavishly, perhaps, to those who were in need. But they themselves had shared their small gifts. They had brought the widow's mite, and even now the angels must be ringing the sacred bells in the far land, which was so high above the dark blue path that an airplane took through the Christmas Eve night.

Through a hole in the curtain she saw the people gathering. Tired faces, baffled faces, lonesome faces, but the radiance of starshine lingered in their eyes tonight. It was a magic hour. Anything might happen. Probably nothing would. But when the curtain went up, it might. And that was much when one had had only tinsel dreams for so long.

The organist was playing the worn organ but it seemed to the woman that the melody was tangled with the strains of a voice that was sacred as wandering songs which drift in dim cathedrals on holy days; as tender as the lullabies that mothers sing when children do not sleep; as triumphant as the march of armies on the white roads that led to Rome in the days when Caesar's men were victors.

She knew that she must go. She had been visiting friends and her home lay in the direction where she had been flying. But there had been no one to care when she retraced her course.

She slipped away. Walked down the snowy street. Found the railroad station, bought a ticket, and waited a few minutes, until a train came. She had noticed that the tracks of the railroad passed near the small, crowded church. She pressed her ear against the window and dimly, remotely words of a song came drifting:

"O little town of Bethlehem,
How still we see thee lie—"

A man across the aisle smiled amusedly. "Some people still believe in the Bethlehem myth."

"Were you ever in—Bethlehem?" the white-haired woman, who no longer had a pocketbook full of money, asked.

"Never! Were you?"

"I just came from there," she answered softly, turning away. "And I learned that there are gifts more precious than the gold and the myrrh and the frankincense that Wise-men brought from the East so long ago."

Her thoughts were going back and back, to a hill-side manger where the cattle knelt, a child lay and a star shone. Tomorrow, she would eat dinner at a lunch counter. But what did that matter? Nearer and nearer the stars the airplane would be seeking the long trail home—

She addressed the puzzled man who sat across the aisle.

"Some time, when you have a few hours, go hunt for a manger. And take a little child with you!"

Our Hearts Remember Bethlehem

BY MOLLY ANDERSON HALEY

WE have seen his
star in the
East,"

In the East where
it first stood
still,

We have heard the
song of the
angel throng,
"And on earth
peace, good
will!"

But the little lights
confuse,

The nearer
sounds
obsess,

And our hearts
withold
from the
Lord of
Love

The lives he
would use
and bless.



"We have seen his
star in the
East,"

His shining dream
of the good,

When men shall
claim in the
Father's name

Their right to
brotherhood.

O little lights, grow
dim,

O nearer
sounds,
be still,

While our
hearts re-
member
Bethle-
hem,

And a cross
on a far
green hill!

Regional Support for Benevolent Homes

By F. M. ROGERS¹

Inasmuch as there may be some confusion respecting how support is to be secured for the benevolent homes under the regional support plan, F. M. Rogers has prepared the following questions and answers as an aid in making clear the plan of procedure.

Why is it desirable that the benevolent homes be regarded as regional homes?

Because from the early days they have always been in fact regional homes. Now the loss in giving has made it necessary for the United Christian Missionary Society greatly to reduce budgets of all departments. This meant for benevolences either closing several homes outright or solicitation of special gifts for their support. All of the homes have certain local interests and loyalties which respond to the close-up needs of the helpless aged and the unprotected children in them. This is a unique neighborhood interest which does not obtain in the wider appeal of world and national missions where the field is far away. Because of this and the present problem of general support, it seems wise to adopt the regional plan.

What is meant by regional support?

Regional support means that each home will look to the brotherhood in its particular region to supply the means, cash and donations, for its support, instead of depending on the offerings of the brotherhood at large. Offerings may be made, to benevolences in general. These will be distributed among the several homes on the basis of their needs.

How will this regional support be secured?

The Christmas offering from the Sunday schools will be regarded as a designated gift for the home or homes in the region from which it comes unless it is otherwise designated. In the event there are two homes in the region and the offering is sent to headquarters it will be divided between the two homes on a basis mutually satisfactory. The school making the offering may send directly to each home the amount it desires the home to receive.

In addition to the Christmas offering the homes will solicit help from individuals, groups and some churches. "Groups," however, do not include Women's Missionary Societies.

Churches in a state wherein a home is located may, be personally approached and churches that have sent either a child or an aged person to one of the homes should help sustain that home. In addition to these approaches, there will be considerable support given our children's homes especially, by non-Disciple friends

What changes in the relationship of the several homes to both the United Society and the National Benevolent Association have been effected by this new policy?

None, except that the United Society now grants no budgets to the homes out of general funds, but forwards all designated gifts received to the several homes, including the Christmas offering, and in addition provides the budget for the department's expenses out of general funds. The National Benevolent Association's relationship is the same as heretofore, and it will aid in promoting the work.

Where should offerings for benevolence be sent?

They may be sent directly to the homes, or they may be sent to the United Society. When sent to the society it is important they be properly designated that the donors' wishes may be carried out. If the Christmas offering of a Sunday

school is intended for other than the home or homes in the area from which it comes that should be made clear.

Funds sent to the United Society and not designated are not shared with the homes, but go into General Fund from which the administrative budget of the department of benevolence is supported.

Will offerings sent directly to a home be credited on quota sent out by the United Society?

They will be. The treasurer of the local home renders a monthly itemized report to the treasurer of the United Society, and thus all receipts are made known and credit given.

Under this plan will regional workers be placed in the field?

In some regions, yes. There will also be promotion by the general secretary, superintendents of the local homes, members of local boards and others especially interested in benevolent work in addition to the general promotion of benevolence by the United Society.

How are expenses other than operating expenses to be met under the regional plan?

Just as they have been before. The upkeep of properties, replacements and major repairs, insurance and taxes will be met by funds made available by the National Benevolent Association. Bequests and released Annuity Bonds designated for benevolences are the chief source of such funds.

May aged people be sent to a home outside their residential region?

Yes. At the present time thirty-six of the fifty-eight guests in the Florida home are from outside the eight states comprising that region. The thought is that when a home receives guests from outside its region, funds from the region from which these guests come will be made available to the home receiving them for their care. This seems to be eminently fair. The same rule would apply to the admission of children.

Can a church, Sunday school, other group or individual give to a home outside their region?

Certainly. It is not the thought to place upon the constituency in these respective regions any limitations as to their giving. They may give to any home beyond their region if they so desire, or contribute to benevolence in a general way, not designating their offering for any particular home. Designations, however made, will be respected and there will be no leveling up or equalizing with other phases of the work. Gifts for benevolences not designated for a particular home, will go into a common benevolent fund for the benefit of all the homes.

How can we better respond to
the spirit of Christmas
this year than through
a generous Christmas offering
for the aged and the orphaned?

¹Secretary, Department of Benevolence, U. C. M. S.

Beyond Protestantism

By EDGAR DE WITT JONES

WILL America become Catholic? "No!" said a recent author who gave a whole book to a discussion of the question.

We are interested in that, but we have still two other questions to ask. The first is: Can Protestantism succeed in America? Has it the vitality, the breadth, the evangelical fervor, the cooperative readiness necessary to capture the vast part of our population which has surrendered to indifference and unbelief?

The second question is a sharp probe. It finds its way deeply into the heart of the matter. The handle of the probe is the assumption that the issue today is not whether America shall be made Catholic or whether America shall be made Protestant. The sharp point of the probe is this: Shall America, Protestant or Catholic, be made Christian?

The term Protestantism is no more an equivalent of the term Christian than the terms Republican or Democrat are equivalent for the term American. Protestantism is a method of belief, a spirit, an attitude. It is democracy in religion. It is concerned with our common life. It trusts the human mind. But there is something more to Protestantism than protest, and at its best it is a way rather than a goal. Paul's Galatian letter, though written nineteen centuries ago, is applicable today, since it deals with the same issues that we face, namely the right use of liberty—the mastery of freedom. It is not deliverance from law for which we wait. That would disintegrate society. It is a deliverance within law, the transfiguration of law, by what the New Testament calls love. "Stand fast therefore and be not entangled again in a yoke of bondage," said Paul. One may be in bondage to the idea of liberty, to certain interpretations of freedom, "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."

I.

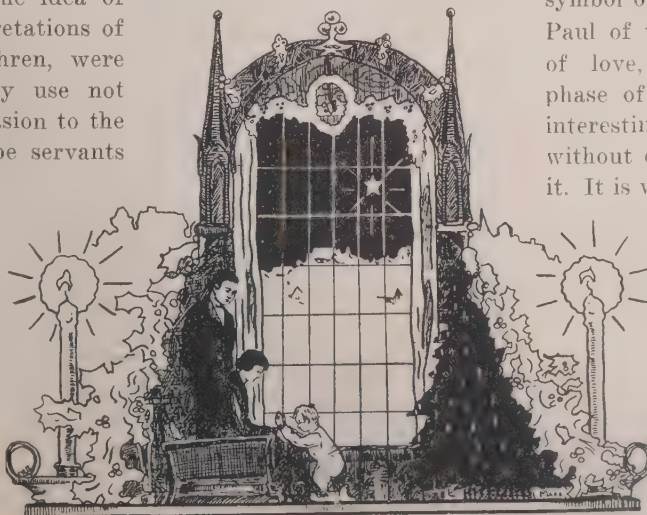
Just where does Protestantism belong in the development of Christianity? The Christian Era was fifteen hundred years old before Protestantism was born. A familiar analogy may be helpful. Take the de-

velopment of a human being through his various phases. First comes childhood, and the acceptance of authority. Parental restrictions are necessary. Obedience is a virtue. To the small child, the home is a benevolent autocracy, although the benevolent aspect is not always perceived or appreciated by the child. The second stage is that of adolescence, and the assertion of individuality. This is the rebel stage, the stage of revolt and of protest. This is the period of questioning, and the interrogation point is rampant. It is a critical period, as everyone knows. The third stage is maturity, the achievement of full personality, the discipline of oneself, the mastery of mind and heart and appetites. To a very large extent the influences of the periods of childhood and adolescence have a tremendous bearing upon maturity and the mellow ripening of personality.

It is Canon Raven, distinguished clergyman and scholar of England, who traces these same stages in the history of Christianity. First, Roman Catholicism, with its stress upon the external, its authoritative voice, and its insistence upon obedience; second, Protestantism, which succeeds to it, is the revolt of the adolescent in its criticism of authority, in its reliance upon intellect and in its claim to selfhood and independence. Now just as Protestantism succeeded Catholicism, there lies another region beyond Protestantism of a Christianity superior to both, a richer and mellow fellowship, a nobler and more influential institution than the world has yet discovered, since the Christian fellowship of the first century, which though not perfect was glowing, sacrificial, triumphant.

It has been suggested that the apostle Peter is the symbol of the first stage, the apostle Paul of the second, and the apostle of love, John, typifies the final phase of development. This is an interesting analogy, and it is not without cogency. There is truth in it. It is worth thinking about. Prot-

estantism cannot be a finality. It could not be, in the very nature of things. Once admit the righteousness of one reformation, and you are obliged to concede the possibility of the righteousness of another, and of still another. The



battle for truth may have an armistice, but it is never ended. Let us come back to these three stages of humankind by way of a chapter from life. There is a certain able university professor in this country who came to his conspicuous position by way of a pastorate. He was brought up in a Christian home and there caught his inspiration for a ministerial career. He went away to college. His pent-up individuality began to express itself. He had a mild fling. He was not vicious but he relaxed and let himself go as a member of a crowd of young fellows very much like himself. His father had expressly requested him not to join a Greek letter fraternity for economic reasons largely, but not solely. This young fellow became a member of the organization secretly, and the dues which he paid as a member was part of the bounty provided by his father at considerable sacrifice. Throughout his college course and for another year in the theological seminary this collegian kept up the deception. Then there came an evening when he was preaching to a group of young people in a distant town, that sharp and painful recollection stung him. He realized how unworthy he was to preach religion to others when he himself had acted so wrongly toward his noble father. He realized that he had been living a lie. That night before he slept, he wrote to his father, confessed what he had done, told him how sorry he was, asked for his forgiveness, and promised to repay all that he had spent on his fraternity relationship. His father answered him right away. He did not take the time to write; he sent a telegram. Here is what he said: "It is all right. I forgive you. I knew it two days after you did it."

Now, here is something beyond the fatherhood of authority. Here is something beyond the youthhood of revolt. Here is a maturity and fullness of individuality on the part of both father and son that meant a new grandeur of comradeship, a new splendor of the life of the spirit. Beyond the hoary traditions, the splendid rituals, and the autocratic tyranny of Catholicism; beyond the mighty protest and the heralding of a spirit of freedom in Protestantism; beyond these is a maturity of a Christian fellowship, a realization of the Kingdom of God. This is in truth the city of God come down to earth.

II.

It is an arresting fact that ever since the Reformation of Martin Luther and the breaking up of Prot-

estantism into warring sections, there has been a dream, a prayer, a striving for something beyond Protestantism. Wesley felt this, and did something in behalf of Christianizing the church. Roger Williams dreamed his dream and suffered because of it. The Quakers dreamed the mightiest dream of all, discounting all externals, and putting the emphasis solely upon the inner life, the spirit. They suffered because of this dream, but the dream has lived. They saw something beyond Protestantism. They caught a vision of a church that should have the mind of Christ, a community that should practice his way of life.

A hundred years ago emerged this movement within the church for the unity of the church. Thomas and Alexander Campbell, Walter Scott and Barton Stone, were utterly dissatisfied with the Protestantism of their day. They saw something beyond, a Christianity unfettered by theological impositions, creedal requirements and man-made divisions. They attempted to restore the New Testament church. They were human and they made their mistakes. Perhaps one of these was an attempt to find in the New Testament an exact model, perfect church, which if we would be perfect, we should duplicate and reproduce. They did not fully see that the primitive church was an organism but scarcely an organization; that it had life but very little form. Perhaps they failed to note that a great deal of liberty and at the same time a great deal of responsibility is given those who become followers of Christ, as to methods, opinions, theories.

But the Campbells were right in their spirit and their dream. They were right about the name question. They were right about the New Testament as a rule of faith and practice. They were right when they made the only test of fellowship the acceptance of Christ as a personal Savior and made no attempt to define his unique nature and require subscription to that definition. They were gloriously right in pleading for unity of the divided house of God. The master contribution thus far of our communion to the Christian world is our preaching of Christian unity. I wish I could say as much with reference to our practice.

Beyond Protestantism lies a nobler Christianity, and as to how noble it may be, depends upon what you and I and millions of others who are known as Protestants put into the building of the Temple Beautiful.



Women and Rural Missions

By KENYON L. BUTTERFIELD¹

ONLY fourteen per cent of the men and two per cent of the women in India are literate. Seven times as many men as women can read and write their native language. It is a "safe guess," however, that the usable literacy of the village women of India, as of all Asia except Japan, and of course of Africa, is practically negligible.

This fact of almost complete illiteracy of eastern village women is significant, not alone for its exclusion of these masses of women folk from the elements of progress, but because it is a symbol of general underprivilege.

We know that civilization rises no higher than the status of its womanhood. It is easy to do injustice to oriental women and to the attitudes of men toward them. But it is scarcely possible to exaggerate the abiding importance of redeeming the rural women of all the areas of mass population to a more abundant life of body, mind and spirit.

We are hearing much these days of "the rural billion," meaning that not less than one thousand million, or one-half of the people of the world, live under rural as distinct from urban conditions. This estimate is low rather than high. Obviously, half of these rural folk are girls and women. An adequate civilization has to take account of all its members; it cannot neglect this vast mass of village women and girls—500,000,000 of them.

In spite of a larger measure of illiteracy among them than among the men, and recognizing that in the Orient illiteracy is not identical with ignorance, the fact of ignorance is beyond cavil and is appalling in many of its effects. The peasants of the East have



A typical crowd of country women crowding around the hospital at Luchowfu, China

acquired much wisdom—else how could Chinese farmers have carried Chinese civilization on their backs for some forty centuries? Probably the village women are as wise as their men. In terms of modern science, both men and women are not only ignorant but are still wedded to dangerous superstitions. It seems to us highly uneconomic that the Indian farmer shall habitually use cow dung for fuel instead of for fertilizer; but the mother who gives her babe opium to quiet its cries, due probably to sheer hunger, is taking liberties with the whole future of a human body and an immortal soul.

Whatever the truth about woman's status in the East, there is no doubt whatever about her influence. And this influence is not only that of the wife and mother everywhere—the preparation of food, the bearing and training of children, the perpetuation of custom, tradition and native culture. Whenever the joint-family system prevails, the women have an influence that often quite dominates in all matters that concern the personal lives and fortunes of the family. As a rule, the women are the conservatives, although it has been remarked that women are conservative because the men want them to be so. This is probably true. The men, to a far greater degree than the women, get away from the village, travel, mingle in the world, and thus gain new interests and points of view. The women guard the old habits, customs, forms, ideas. This influence grows with the years. The mother-in-law, the grandmother, the great-grandmother, comprise a family queenship of no mean power.

The chief appeal for the interest of Western women in the village women and girls of the East lies, however, in their concrete, special needs.

The most outstanding of these needs is the right of



Indian village women with their babies or their marketing in large baskets on their heads

¹Former president Massachusetts Agricultural College.

later marriage. The surest way to this reform is through the schools and the hospitals, provided both agencies can really get into the villages. In the large, the intelligent women of any given country will have to settle this problem, but they can be vastly aided by women missionaries—teachers, doctors, nurses.

Proper care of the mother at childbirth is regarded by missionary doctors as another need of major importance. The natal customs prevailing in the villages of some countries are unbelievably filthy, cruel, and devastating to life—both of mother and child.

The nutrition of children is another matter that lies quite largely though not wholly with the mothers. There are several scores of millions of villagers in the Orient who are constantly at the margin of sustenance—there are too many people to feed. But where adults can get enough to eat, they are better served as to nutritive values than the West appreciates. It is the children that suffer. Lack of milk is especially grievous. Ignorance of elementary health and dietary requirements is of course chiefly with the mothers.

In countries unsupplied with schools, the mothers continue to be the teachers of children in all that goes for the perpetuation of the common basic culture, for girls more than for boys, but for both to a decisive degree. The making of better mothers is an abiding need in the rural villages.

It is not to be supposed that the missionaries have been unmindful of all these needs or neglectful in trying to meet them. But it is true that, broadly speaking, the special needs of village women and girls have nowhere received adequate attention. This is due in large part to the lack of workers. It is due also to failure to reach the village populations effectively. As illustrating the call for help, I have often said that if I were the missionary Mussolini of India, I would place a thousand Western women in the villages of India as soon as they could be enlisted, trained and financed.

Indeed, the appeal is challenging beyond any doubt. If Western womanhood could once know and appreciate the needs of these village women in the lands of missionary endeavor, I am sure they would grapple with measures to help.

And what will help? First of all, there is call for a strong campaign of education of Western women as to the needs and the methods of meeting them. There should be a far larger measure of encouragement of women missionaries and wives of missionary men to develop "projects" and plans for reaching village women with the whole program of relief. There may be a greatly enlarged effort to send out women properly equipped for serving as counselors, trainers of indigenous women, students of conditions, and, in general, friendly visitors, who will "get under" the entire problem of ameliorating the conditions of village women.

There are two allied approaches to a larger measure of attention to the aid which Western women can give to rural missions. The one is through the churches, which seem to be increasingly lukewarm as to missions. The other is a study of the feasibility of a well-endowed foundation for work among village women and girls in the Orient. It could have as its pattern the Near East Foundation, which grew out of a response, largely by women, to the needs of the multitude of war orphans in the Near East. America has mothered these children to bodily health, economic independence and moral stability. Can she not help mother the mothers of the rural billion?

I should like to see the womanhood of America challenged to personal service and sacrificial giving, on behalf of the uncounted masses of women and girls who live out their lives in the villages of Asia and Africa. And I wish the challenge might come directly and adequately from the Christian Church.

—*Quoted through the courtesy of "Women and Missions."*

Mary's Memories

By Carrie K. Sarjent

THE keeper of the inn was kind that night—
His house was full, and so he pointed out the way
To where the stables were; and in our sorry plight
We gratefully found rest upon a bed of fragrant
hay—
And there the little Prince was born.

Ere morning came many had gathered there.
The shepherds from the hills who heard the angels
sing
Came with their humble gifts, and three

With treasures rare came riding from afar—
The Wise-men, guided by the star.

That star a radiance cast
Upon the babe, on me, and on the oxen too;
It made strange patterns on the earthen floor
As it shone through the sagging beams and ragged
roof—

And when the crowd had shifted once
It made a cross!
Oh! could it be the shadow of the cross
He later bore?



Samuel Guy Inman

A Country Without a Crisis

A Travel Story of South America

By SAMUEL GUY INMAN¹

HOW would you like to visit a country which gives no evidence of the economic crisis? I have just had that privilege in the little interior land of Paraguay in South

America. Paraguay has a most unusual story.

She has no excess of budgets; no lines of hungry people; no closing of schools because of lack of funds; no factories shut down and no complaints about falling stocks. I heard of no robberies, no bank failures, and saw little struggle to "keep up with the Joneses." There are no twelve-cylinder autos, no race problems, no strikes, little feeling between rich and poor. The capital city, Asunción, with one hundred thousand people, is a homey town where one meets about everybody if he sits in the Plaza long enough.

The morning of my arrival Director A. E. Elliott of the Colegio Internacional took me around to see the prominent citizens. In the first hour we had met, without any appointment, the President of the Republic, the Minister of Education, and the Mayor of the city, and several other most congenial citizens.

I was in Asunción from Wednesday morning until Sunday morning. My principal object was to visit Colegio Internacional, the school conducted by the Disciples of Christ, founded some twelve years ago. I soon found myself taking coffee with Mr. Elliott and his family, which includes about forty boys of the secondary department that board with him. Mrs. Elliott and their three sons mix with the students in the dining room and in the home life generally. One is impressed with the fact that all of the American teachers in the college give themselves up completely to influencing the students both in and out of class. There is no retiring away from the students and having their own little privileges such as one sees faculties doing in some schools.

My great delight, for which I had longed for many years, came when I saw the new buildings known as Stone and Allen Halls. They are certainly the most impressive buildings in the city of Asunción. They are built in the Spanish style of the tropics and have some waste space, yet they are not only impressive but are functioning well as a school plant.

The first hour I gave to seeing the classes running

from kindergarten on up to the complete secondary course. At nine-thirty there was assembly in the magnificent auditorium and I was pressed into service immediately. In the auditorium there are held many important lectures under the auspices of the National University as well as the college itself, musical events and all kinds of occasions, since it is the best oratorium in the city. The morning after I spoke, the diplomatic representative of Chile made an address there. It is a common thing to have the Minister of Education and the most important educators of Paraguay speaking in this auditorium.

We were soon off to the city to interview, as I have already indicated, some of the prominent officials and citizens. President Ayala was kind enough to say that he would talk at length with me and asked me to come to his home at four o'clock that afternoon. The rest of the day was spent getting acquainted with the students and the professors. Dinner was taken with Professor and Mrs. Norment, who live in a rented building and have the smaller boys who are boarders live with them. I noticed boys from eight to twelve or fourteen. They are of many different nationalities and represent some important families. Following dinner all of the missionary family came in and we talked general gossip about the homeland until the wee small hours. These missionaries are far away from the center of the world's life and it is a pleasure to tell them the news from the north as well as to discuss with them their own most interesting work.

Thursday morning was again spent mostly at the school and at luncheon Mrs. Elliott had invited the American Minister and his wife, the Honorable and Mrs. Post Wheeler. Of course, the war with Bolivia offered the principal topic of conversation. The Minister confirmed my belief that Paraguay has always been willing to arbitrate the question of the Chaco.

In the afternoon we visited the daily papers and other friends of the college. News had just come in from the front where the Paraguayans were being victorious in retaking the fort that had been lost to the Bolivians. There were great groups around the newspaper office reading that news. I was impressed with the quiet way in which the crowd took the whole situation.

In the evening I was entertained at dinner at the Girls' Dormitory where Miss Orvis presides in her ever charming manner with the assistance of the two

¹Executive Secretary, Committee on Cooperation in Latin America. Formerly a Disciple missionary.

Misses Fishbach. Here also Mr. and Mrs. Lemon have their living quarters. We dined in the spacious dining hall of the Mary Lyons building with the fifteen young ladies who are boarding there. It was delightful to meet again, as one of the boarders, the daughter of Former President Gondra, the father of the Gondra Arbitration Agreements and one of the finest gentlemen I have ever seen. What a wonderful family spirit one found in the Mary Lyons Hall and how this will always have a deep influence in the character of these young women who no doubt will have a large part in shaping the life of Paraguay.

On Friday morning Mr. Norment and I went down town and purchased a large supply of *mate*, sweets and cheese and other things and took them out to the leper colony where there are about one hundred poor lepers who have very little attention unless some kind friend gives it to them. Mr. Norment has taken deep interest in these unfortunates and with the help of the Mission to Lepers in New York sees that they are given food and attention as far as he can. It was a real privilege to meet these poor sufferers and to be able to minister to them in the name of Him who did so much for lepers in Palestine long years ago.

In the afternoon I addressed the monthly meeting of the faculty of the college. One is surprised to see the important educators of Asunción as visitors. We had also the Minister of Education and other professional problems. My address was followed by a tea in the Girls' Dormitory during which we had some lively discussions concerning some of the topics that I had broached. Evidently Asunción is cognizant of some of the most modern educational methods. The Director of National Education is on the faculty of the college. The college itself keeps stirring new currents. Mr. Elliott is continually distributing modern literature on education and his bulletin is published with several translations of essays by Professional men who desired to discuss with us some edu-

sor Kilpatrick and others. We adjourned our tea just in time to arrive at the American Legation where Mr. and Mrs. Elliott and myself and a Brazilian physician under the Rockefeller Foundation were entertained for dinner. The conversation was delightful ranging all the way from Japan to the United States and ever back and forward through Paraguay and the Chaco.

On Saturday we had a meeting of the American missionaries to discuss the program in Asunción and especially the best ways of giving the spiritual message for which the missionaries have come to Paraguay. There are naturally some differences of opinion concerning method but there is a delightful harmony among the workers who have agreed that they will be perfectly frank in expressing their ideas and have entire confidence in the Christian purpose of their fellow-workers. We outlined a number of ways for enlarging the spiritual influence of the school in the community and out in the country districts where former students are now living.

Sunday morning we were up bright and early to attend the service which is held in the Girls' Dormitory for all the boarding pupils of the Colegio. It is a beautiful little service especially for the students. Mr. Lemon has charge of this service and is doing a very fine work in leading the young people into an understanding of the Christian life. I gave the message of the morning. Following this we said our good-byes to the students and faculty, went by the home of President Ayala, as courtesy requires, to say good-bye to him, and took the boat which would take us down the Paraguayan River to Buenos Aires.

Four wonderful days in a wonderful little country, seeing as fine a piece of missionary and educational work as one can find anywhere in any part of the world. Let those who are discouraged visit Colegio Internacional and Paraguay, to restore their hope.

Hymn of Peace

The following impressive hymn is being sung in connection with the Peace Campaign now at its height in England, to the tune, "Crown Him with Many Crowns."

Great God, Whose Power is Love,
Guide us in ways like Thine,
On paths that lead to lasting Peace
Glow with Thy Light Divine;
Enrich with wisdom true,
And understanding mind,
Till nations live in friendly trust,
And Peace comes to mankind.

Dear Father of us all,
Thy children scattered wide
Come, in a common need of Thee,
For counsel by Thy side;
Bless us, O Father God,
In Brotherhood combined,
Let Thy Goodwill increasing flow,
Till Peace spreads o'er mankind.

O Royal Prince of Peace,
O Bethlehem's Holy Child,
By Whose Pure Life and sacrifice
The world was reconciled;
From springs of sympathy
Lead human eyes, so blind,
To see Thy Glorious Vision clear
Of Peace o'er all mankind.

O Holy Spirit come,
Let Healing Grace abound.
Bid jealous hate and envy die
The earth's wide circle round;
Inspire us with Thy love,
In nobler union bind,
Till Thou shalt to Thy Kingdom come,
With Peace o'er all mankind.

Progress Toward World Peace

By PAUL THOMAS LOCKHART¹

THE world's greatest need is Peace—and Peace is its greatest problem. On every hand we hear rumblings of war and the month's current magazines quote leading statesmen and writers as predicting another World War which will bring devices "that will make the great war of 1914-18 seem like the pleasant play of innocent children."

While chemists, metallurgists and strategists are cooperating to this murderous end, what can and have civilized people been doing to avoid another world catastrophe? As we consider the trends and institutions that are making their contributions toward a world community of nations, where people will be "good neighbors," we can definitely say that marked progress has been made in the past generation.

The basic fact on which the politics of a world community must be built is the interdependence, not only of all nations, but also of all industries and all the sciences. A century ago the idea of a world community was a problem of metaphysics. Learned philosophers created a Utopia in which a class or a nationality, depending on the original premise, was to be the center of their internationalism. The idea was not original, for during the nineteenth century these thinkers were surrounded by statesmen who were developing the principle of arbitration to such an extent that the century is sometimes spoken of as the "Century of Arbitration."

Along with the principle of arbitration the nineteenth century saw the growth of another agency that would, of its own evils, lead to world peace. This agency was nationalism as developed by the middle classes of the various European powers. It was a nationalism based on a money economy. The exponents of this type of nationalism did not recognize that their plans for increased trade and commerce would lead to the development of a world community. They thought only in terms of national legislation and national existence. The exploitation of the less civilized sections of the world was a part of the commercial revolution by which they hoped to capture the world's markets for their own nationality. The "White Man's Burden" too often meant a "Bible in one hand and a gun in the other." Thus, in pursuit of this policy of aggressive nationalism the nations were willing to



sacrifice all the principles of Christianity that formed the basis of their civilization. They could not see that the same economic forces that built up the national state, would, when fully developed, destroy it. This policy of nationalism brought them into conflict with their rivals and so they carefully prepared treaties to protect them, and established armies to maintain the treaties. The final effect of such nationalistic conduct led, as a natural consequence, to the precipitation of the World War.

There were several different types of internationalism proposed during the nineteenth century. Carl Marx proposed an internationalism based on class strife—a revolution of the lower classes to overthrow the rising middle classes and the ruling upper classes. The doctrine gathered many disciples, but most of them, carrying on on strictly national lines, failed to come to grips with existing nationalism, and in many cases, furthered the causes of nationalism rather than hindered its development. The fact is that the working classes did not have the same interest in internationalism as did capitalism.

The "century of arbitration" bore fruits toward the end of the century and the nations of the world accepted the much advocated Hague Court. The first court was not entirely successful but it was a long step forward. It established a precedent that has become the heritage of the present day. Along with this step one should mention the work of John Hay in cleverly advocating the Open Door in China. This policy put a stop, for the time being, to the ruthless exploitation that was to give each of the European nations its "place in the sun." Out of this type of internationalism there was evolved the idea of the enforcement of peace. The strong nations of the world were to keep the peace by the creation of a super-state. This super-state was to be so strong that no nation would dare oppose its will. By 1913 Roosevelt had carried the idea so far that he was awarded the Nobel Peace Prize. Under the threat of the "armed camps," Europe had successfully avoided war in 1908 and again in 1913. Then on the memorable June 28, 1914, all Europe took fire at the very time men thought that a solution to the problem of war had been reached.

If one attempts to analyze the steps toward internationalism thus far taken, he will be impressed by

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their nationalistic character. Arbitration treaties were not concessions to the justice of the other nations' rights, but attempts to capture something for purely selfish reasons. Preparedness as a preventive failed utterly. Marxian forces spoke of internationalism but defined it in terms of their own nationalism. Enforcement of peace was too young and too fundamentally weak to avert the crisis.

As the war progressed, men everywhere made good resolutions about what they would do once the war was over. Societies in America and Europe urged the fighting nations to lay down their arms. Church prelates and organizations deplored the horrors of the conflict. The climax of the resistance to the war was reached when President Wilson advocated his "Fourteen Points." Idealism again became the order of the day.

When, however, the nations sat down to make the peace, they were so definitely bound to their nationalistic policies that they were unable to divorce them. The Peace Treaty became a bad compromise between Nationalism and Internationalism, and yet, as Professor Hayes has declared, "To go from Nationalism to Internationalism is merely to take a well-marked turn on the highway on which the modern world is traveling."

Out of the treaty of Versailles one can find four accomplishments that point toward the goal of world peace.

The first of these is the League of Nations, an institution for international cooperation and the expression of world opinion.

Second: The liberalism expressed in the Labor movement.

Third: The mandate system, having to do with the right of retarded civilizations and to cure some of the sore spots of human geography.

Fourth: The definite attempt to apply the principle of self-determination to those races of Europe that have striven for the freedom to express their nationalistic traits and characteristics since the Treaty of Vienna.

A fifth point, growing out of the Treaty and yet independent of League control, was the World Court.

Such were the useful and constructive first accomplishments of the treaty. One has but to reflect on the troublesome years that followed the war to realize that the League has not been able to provide an adequate solution of the many problems that confronted the world. It was not given the support necessary for it to become a real instrument for the expression of public opinion. The great powers were so jealous of their rights that they would relinquish nothing. The United States had presented many of the ideals and had pointed out the solutions to many of the tangled problems, but because of personal animosities and vile

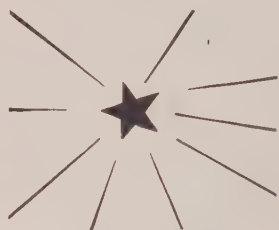
politics, adopted a policy of isolation. Many of the plans for a permanent peace could not possibly succeed without the cooperation of the United States. Germany and Russia were outside the pale. The long line of continuation conferences, arising out of the Treaty, failed to solve any of the problems that confronted Europe. Reparations proved to be a problem with which the Allies were thoroughly unable to cope. France, claiming the right granted in the Treaty, invaded the Ruhr. Germany had failed to live up to the Treaty. The Balkans were in reality a powder magazine. The Greco-Turkish War added to the impossibility of the situation. It would have been a far stretch of the imagination to expect any of the conferences to have succeeded in such an environment.

Beginning in 1924, however, the situation took a turn for the better and the world entered a new era. New personalities were injected into the scene. Herr Stressemann of Germany knew and appreciated the cry of France for security. M. Herriot and Astride Briand, members of the rising Left Wing, were willing to compromise. Ramsay Macdonald, the Socialist-Labor leader, came into power in England. With the failure of the invasion of the Ruhr staring the French in the face, the Dawes Plan was able to substitute capacity to pay, for vengeance. While the plan was quite inadequate and was heckled with political bickering, it did relieve the tension in Europe. The League grew in the respect of the nations and they began to turn their problems over to it for solution.

The World Court began to function for the first time in its history. Political rehabilitation between France and Germany came into existence in the Geneva Protocol of 1924 and the Locarno Pact of 1925. As a result of this important step France was somewhat relieved of what it had considered its chief menace and Germany was allowed to enter the League in 1926.

As the nations came to look more intelligently upon each other's problems, the question of Reparations again occupied the center of the stage. The Young Plan was substituted for the Dawes Plan and a still more equitable solution to the problem was put into operation. In 1927, through the combined efforts of Secretary Kellogg and M. Briand a Pact for the Renunciation of War was proposed and signed by fifteen nations. Forty-eight other nations adhered to the Pact so that practically all the nations of the world were directly or indirectly committed to the principle of the Outlawry of War as a national policy. Dr. Shotwell says: "The ultimate credit belongs to the people themselves rather than to their governments, for, on both sides of the Atlantic, signs multiplied, as time went on, of the existence and the strength of that

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Puerto Rico

The Enchanted—The Chastised

By MAYME S. CARPENTER

ON THE evening of September twenty-sixth, 1932, the radio station at San Juan announced its program from "Puerto Rico, The Island of Enchantment." Before the program was finished the enchantment was dispelled when the Weather Bureau bulletin foretold the approach of a tropical storm at midnight or before.

Earlier reports during the day had given no doubt that the unwelcome visitor was headed for our island. The din of hammers was heard everywhere while each home, large or small, strong or frail, was strengthened in order better to battle with the elements. In our own home long sheets of metal roofing were fastened as securely as possible over the glass windows; transoms were covered; shutter windows and doors were boarded over to prevent opening. Lanterns and flash lights were at hand.

About ten o'clock the storm reached the East coast. One telegram after another was broadcast: "Ceiba has no light," "Ceiba has no communication with the outside," "Fajardo is in the throes of the hurricane" "Fajardo is in darkness." Then Fajardo was silent. Strange and new emotions these! Hearing from the radio of the advance of the "windy monster" in our own direction while the imagination pictured the desolation and suffering in its wake. One town after another was reported dark and silent. Then our own lights left us.

What raging power!

For four hours the winds lashed, roared and beat upon us. Against such fury one was utterly helpless. Broken trees and other debris hit the roof. One could only wonder how long the roof could endure. The line of an old hymn came to mind, "A shelter in the time of storm."

Torrents of rain preceded, accompanied and followed the wind. Sixteen inches was the report. Never was dawn of day more welcome but it brought to view the antithesis of "Enchantment." Now it is Puerto Rico the "Desolate," the "Chastised."

Not having fully recuperated from the ruinous storm of 1928 and having shared the effects of the economic depression of the mainland and the rest of the world from the first, another disaster seemed

more than could be endured. While this storm did not sweep the whole island as did the former one, yet it was more destructive where it did its work. The eastern and northern sides were affected. As a result thousands of families are homeless; hospitals, regular and improvised, were filled with the wounded and dying; crops destroyed and industries wiped out. Credit is not available with which to start anew unless Federal aid meets the emergency.

A tour of investigation in the afflicted district revealed conditions impossible to describe. In this storm the well-to-do and the poorest have suffered. Great sugar mills look like heaps of scrap iron. The citrus fruit crop is on the ground, many of the trees uprooted and packing houses down. Coffee and banana crops are damaged. Beautiful trees which shaded public roads are mutilated skeletons. School, church and other public buildings suffered greatly. But it is at sight of ruins of what were once the homes of a contented and peaceful people that one's heart aches. Some houses were merely unroofed, some with a second story now have one; some are fallen over on their sides, others are crushed.

The Christian families in a number of the churches lost their homes and in some cases their all. Their fortitude in this time of disaster has been an inspiration. One brother with a family of twelve lost his home. With the broken boards and battered roofing he managed to put back a little room which is not high enough to enter without crawling in. This forms a sleeping place for several. With a bit more roofing he covered a space over the floor of the house where they can have shelter from the sun. It is impossible for them to keep dry when it rains as the sides are all open. Part of the family goes out to sleep in other overcrowded quarters. I expected to hear some note of complaint from this brother but not so. He said, "I brought nothing into this world when I came and though I am the poorest of the poor the little about me is that much more than I brought. Therefore it is gain. We are thankful for life and for our faith in God." Houses and church buildings have gone down before the furies of the elements but Christian faith and fortitude still abide.

Puerto Rican Disaster

This article describing the terrific hurricane which recently swept Puerto Rico is written by Mrs. V. C. Carpenter, one of our missionaries stationed at Ciales, Puerto Rico. She vividly pictures the fearful wreckage wrought by the hurricane, and the suffering which it caused. When you have read this, if you desire to contribute toward the relief of the needy among our own church membership in Puerto Rico, send the money to the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. Such gifts should be designated "Puerto Rican Relief."

The Story of a Life

By ANNA ROBISON ATWATER¹

MARY ALICE LYONS was born in Cleveland and reared on a farm not far from that city. She came of a strong, devout, Catholic family, being second in a group of eight children. Her mother, at the age of ninety-seven, survives her, as do two sisters and four brothers. Our sympathy is extended to all of them.

Her earnest desire for the truth, her pursuit of it, her determination to follow it when found, are evidenced by the story of her turn to Protestantism. She made her confession of faith and was baptized at the Cedar Avenue Church, Cleveland, under the ministry of Harris R. Cooley. The cost was heavy, but it mattered not since she believed it was the will of God for her.

Her early education had been fragmentary. With aspirations for a really useful life she soon realized that she must secure better training. Earnest and persistent seekers after the best usually attract to themselves friends who help to smooth the way before them. Mary was no exception to the rule. She found helpers on the new road. While beyond the ordinary years of public school attendance she was willing to begin there, well down in the grades, to get ready for what lay beyond. Faithfully she plodded on her way but she did her work "under the sunshine of approval" of many new-found friends. Hiram College came after public school. She was graduated in June, 1893.

The apostle Peter is not the only one in Christian history who, while being prepared for an outstanding work, became aware that a real job was being made ready for him. It may be more often than we carelessly think that the job and the man or woman to do the job are being, in mysterious ways, prepared for each other. Before Mary graduated the leaders of our woman's missionary work in Ohio decided for the first time to call into full-time service a secretary and field worker for the organizing and strengthening of missionary societies in local churches. Mary Lyons had volunteered for foreign missionary service but hindrances arose against her being sent out. The call to secretarial work came to her and she accepted it. During her last year in college she carried part-time secretarial work with her regular college duties.

When her course was finished she gave herself wholly and whole-heartedly to work among the Ohio churches.

She rendered an outstanding service for thirty-three years. When she began it was by no means granted that every church needed a woman's missionary society—a group of women systematically studying the needs of the unevangelized world, systematically giving of their substance that the Great Commission might be obeyed, systematically praying the Lord of the harvest to send forth laborers into the harvest, a group spreading missionary intelligence and creating a missionary spirit in the church. Indeed, there still existed prejudice against such organized work.



Mary Alice Lyons

The secretary was not always welcome. She often endured hardness, but she endured as a good soldier. A less courageous, less tenacious, less confident personality would have failed in many places where she succeeded. During her thirty-three years of service the women of the Ohio churches came to be among the most thoroughly organized in the country. Annual reports often showed Ohio first in societies organized, members gained and money raised for the world-wide work of Christ.

When special campaigns were on to meet a great need and mark some historic event Miss Lyons always rose to the occasion with vigor. In vision of possible attainment she often overtopped us all. She led the women of Ohio into great endeavors, making a sacrificial gift herself to start the movement. When we were enlarging our work in India, Ohio largely furnished funds for the building of one mission station. In the Centennial celebration Ohio's special fund went for the purchase of property and the starting of a church in Buenos Aires, South America. Ohio's Golden Jubilee fund reached one hundred thousand dollars. While a large part of this went into the Cleveland Orphanage, the remainder made possible the building of a much-needed home for the girls of our school in Asunción, Paraguay. We all rejoice that the Mary A. Lyons Hall, which was very slow in building, was completed, honoring our faithful friend while she was still among us and standing now as a memorial to her. Colegio Internacional was begun as a boys' school in 1920 and is now co-educational with an ever widening influence.

¹Former vice-president of U. C. M. S. and president of C. W. B. M.

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Government Control in Canada

By ALEXANDER DUFF GORDON¹



EIGHT of the nine Canadian provinces have systems of government control of liquor. Introduced by Quebec and British Columbia over ten years ago, government control has spread

from province to province. The last to adopt it was Nova Scotia, which fell into line in 1930.

Government control of liquor has thus had a fair trial in Canada. Its results can be measured and a just verdict rendered upon its success or failure. Since opponents of prohibition in the United States hold up government control as "exhibit A" in their proposed alternatives to prohibition, an understanding of the Canadian system of liquor control and its effects upon Canadian national life is of vital importance to every American citizen.

The systems of government control in operation in the various provinces differ in detail but are basically the same. They provide for sale of privately manufactured liquor through government liquor stores to holders of permits to buy. Some provinces allow the sale of beer in privately owned beer parlors licensed by the government. Details vary as to the amounts of liquor an individual is permitted to buy each day. In Manitoba, for instance, in any one day under a general liquor permit one can buy two gallons (Canadian gallons are a third larger than United States gallons) of beer, one gallon of wine and one quart of any other liquor.

Government control was introduced to solve four problems. It was to reduce alcohol consumption. It was to curb lawlessness in general and liquor lawlessness in particular. It was to promote sobriety. It was to end the hip-flask and solve the problem of the so-called revolt of youth. In the light of these aims what are its achievements?

I.

Has it reduced alcohol consumption? Let the facts speak for themselves. In 1915 the people of Canada were spending \$100,000,000 to \$125,000,000 a year on liquor. In 1929 the people of Canada spent \$193,000,000 on liquor. In 1924 fifteen distilleries manufactured 4,500,000 gallons of spirits. In 1929 twenty-five distilleries manufactured 17,000,000 gal-

lons of spirits. In 1924 sixty-four breweries manufactured 44,000,000 gallons of beer. In 1929 eighty-six breweries manufactured 66,000,000 gallons of beer.

Former Premier Ferguson of Ontario, who introduced government control in that province and who summarized its aims as above, said in the course of the campaign that the normal amount that the people of Ontario should spend on liquor would be \$5,000,000. In 1929 the people of that province spent \$55,000,000 on liquor. That was over ten times the amount estimated by Ferguson, who introduced government control as a temperance measure!

In Alberta the consumption of wine has risen from 18,500 gallons in 1924, the first year of control, to 219,000 gallons in 1929.

The profits of the sale of liquor in British Columbia in 1928 were \$3,769,713. In 1930 the profits were \$4,640,098.

In Manitoba permits for single purchase of liquor in four years increased 366 per cent while the business done by breweries and distilleries increased 133 per cent.

During 1930 the revenues of the Dominion decreased 20 per cent but the sale of liquor increased \$500,000. In ten years the people of Canada have spent \$1,194,762,000 on liquor. And if it is true that the indirect cost of liquor is equal to the direct cost, the people of Canada in ten years have spent on liquor an amount in excess of the national debt of the country.

Nineteen thirty-one showed a drop of approximately 10 per cent in liquor sales. Unquestionably this is due to a shrinkage of incomes. With the return of prosperity the consumption of liquor will inevitably resume its upward trend. Government control of liquor has failed to curb the consumption of alcohol.

II.

But what of the bootlegger and the violation of liquor laws? Here are the facts:

In 1922 liquor law violations numbered 8,519. In 1930 they numbered 18,132. In 1916 convictions per 10,000 of population for the Dominion against liquor laws were 7.7. In 1928, 15.8. In Manitoba offences

¹Minister, Norwood Church of Christ, Norwood, Manitoba, Canada.

for illicit sale averaged 607 yearly during seven prohibition years. During four years of government control convictions averaged 918. That is an increase of 51 per cent.

In Ontario imprisonments for breaches of the liquor laws increased 220 per cent between 1926 and 1930.

The Chairman of the Police Commission of Manitoba said in 1927:



"For every so-called hotel or club which may be selling beer (legally) there are dozens, perhaps hundreds, of what are termed 'blind pigs' all over Winnipeg. In private homes, apartment houses, business blocks, boarding houses, in fact anywhere and everywhere

there are places where whiskey is sold by the drink."

In this province offences against the liquor act have increased 227 per cent. The second yearly reports of the Saskatchewan Liquor Board said:

"Bootlegging has increased 111 per cent in the first year of government control."

The profits of the bootlegger are enormous as the following table shows.

The cost of a gallon of spirits to the government:	
The government pays to the distillery---	\$ 1.85
For excise	14.85
In sales tax --	1.00

The cost to the bootlegger is only \$1.85 a gallon—all he makes above that is clear profit. His margin over the government is \$15.00 per gallon.

Government control has not solved the bootlegging problem. Looking through a file of clippings taken from the *Free Press* of Winnipeg one finds the following headlines:

"Coronation Block Canned Heat Orgy Takes Heavy Toll"

"Seven Men Have Died in Frightful Agony. Some of them blind, more of them in convulsions, and all of them out of their mind as a result of a wood alcohol party."

"Girl Is Sent to Jail for Selling Liquor. Nineteen-year-old girl given hard labor term."

"To Prosecute Fifteen-Year-Old Boy for Selling Liquor."

"Tenth Victim of Poison Liquor Found Dead in a Room in the Grand Trunk Hotel."

Had these things occurred under prohibition what a cry would have been raised!

Government control has failed to solve the problem of liquor lawlessness.

III.

Drunkenness under government control has shown a steadily rising ratio. In British Columbia charges were laid against persons being found drunk in a public place as follows:

1923—	1,372
1928—	2,583
1930—	3,524

The Ontario convictions for drunkenness in 1926 numbered 13,752. In 1930 they numbered 15,970. For the whole of Canada convictions in 1922 numbered 25,048. In 1930 they numbered 35,789. In Ontario convictions with imprisonment for drunkenness increased 60.7 per cent between 1926 and 1930. And it is significant that convictions for driving an auto while drunk which in 1920 were 48 for the whole of Canada rose to 1,799 in 1930. Government control has promoted intemperance. No other conclusion can be drawn from the figures.

IV.

There has been a general and striking increase in crime over the whole of Canada. But since this is a world-wide phenomenon it would be perhaps unfair to lay this at the door of government control. What is significant, however, is the coincidence of a sharp rise in crimes of violence with the introduction of liquor control. In Ontario during the first three years of government control sexual offences rose 76 per cent. In the same period the number of persons sentenced for assault increased 40 per cent.

For the whole of Canada criminal offences per 100,000 of population rose from 277 in 1914 to 410 in 1930.

How government control solves the problem of hip-flask toting can readily be seen from a dispatch appearing in the *Toronto Star* of September 17. It read:

"B. C. Encourages Sale of Flasks to Fit Pockets."

"Government no longer frowns on traffic—times have changed."

"Must make money."

"Government liquor stores hit by the depression are trying to coax business by encouraging the sale of hip-pocket flasks—a trade which until recently was officially frowned upon."



No statistics are available to show the extent of liquor drinking among youths, only general impressions can be used. Unquestionably there is widespread drinking among young people. Indeed how else could it be so? Liquor is taken into the homes. Drinking has become respectable. Where formerly the saloon was the school of drinking now it is the home where the youth of Canada learn to drink.

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Listening In On the World

A Brief Review of Significant Happenings in the World from the Christian Viewpoint

By JAMES A. CRAIN

Prohibition Faces the Future

THE campaign is over. What about prohibition? The Democratic victory does not assure repeal of the Eighteenth Amendment. Of course, the Democrats promised immediate repeal in their platform, but platforms of political parties are like platforms of street cars, principally a device by which to get in, not to stand on after one has gotten aboard. It can be taken for granted that an attempt will be made to pass a repeal measure (as has been done under recent Republican rule), but its sponsors will find that millions of voters who supported Mr. Roosevelt had no intention of supporting his repeal stand.

The battle will begin in Congress, probably in the House of Representatives. The return of militant wets of both parties guarantee that the subject will be an issue in both branches. It is a foregone conclusion that wet Republicans will join hands with wet Democrats to repeal the amendment, and that dry Democrats will join hands with dry Republicans in opposing it.

When (and if), passed by Congress, repeal still has its most dangerous hurdle to leap. The repeal proposal must then go to the states. Here it will not be a party question. In states that are normally Republican there will be little stomach for helping the Democrats make good on one of their campaign promises. And in many Southern states the Democratic majority is a dry majority. True, the wets stand in the most favorable position for repeal they have yet held, but between them and their objective stand forty-eight state legislatures each with its upper and lower houses. One house each in only thirteen states can cause their defeat.

Saber-Rattling

Due possibly to the excitement of the presidential campaign little attention has been paid to President Hoover's very significant Navy Day speech on October 26. Speaking in Washington the President bluntly declared that unless the nations of the world can come to some understanding on the subject of disarmament the United States will be compelled to build its navy up to the limit of existing treaties. There can be not the slightest doubt that the President's remarks were addressed to the chancelleries of Europe which are now seeking an acceptable program to advance as a substitute for the Hoover proposal. It will be remembered that when the Geneva Conference threatened to reach a stalemate last spring President Hoover made a bold proposal for one-third reduction of existing armaments, together with abolition of tanks, heavy guns, bombing planes, submarines and poison gas. The conservative leader of the British delegation, Sir John Simon, joined hands with the French and the Japanese in an attempt to force an adjournment before the smaller powers could align themselves with the Hoover proposal, but not however, until Russia, Italy and one or two other powers had accepted it. Now President Hoover has notified the recalcitrant statesmen that they can either achieve some genuine disarmament or face an American building program that will strain their overburdened treasuries to maintain their respective treaty standards.

Bewildered Leadership

The recent remarks of Mr. Montagu Norman, Governor of the Bank of England, will not soon be forgotten. Speaking on the world situation at the Lord Mayor's dinner in London he said, "The difficulties are so vast and so unlimited that I approach the subject not only in ignorance, but in humility.

It is too much for me. I wonder if there is anyone in the world who can really direct the affairs of the world or of his country, with any assurance of the result his action will have? . . . The confused affairs of the world have brought about a series of events and a general tendency which appears to me at this time as being outside the control of any man and any government and any country." Continuing, the Governor said, "I believe if every country and every government could get together, it would be different; but we do not seem to be able to get together."

"All Souls" or "Some Souls"?

An interesting race situation recently arose in New York City in All Souls Episcopal Church. For a good many years Negroes have attended its services, but when a controversy arose between the rector and the vestry a few weeks ago the church was locked "for repairs" by a seven-to-four vote of the vestry. Charges were made that the Reverend Rollin Dodd, the rector, is an Anglo-Catholic and had threatened to build up an Anglo-Catholic congregation by means of Negro members. Other allegations are to the effect that Mr. Dodd had preached a pointed sermon against the re-marriage of divorced persons to the discomfiture of influential people in the congregation. Be that as it may, the rector appealed to Bishop Manning with immediate and startling results. The Bishop visited the church and exercising his episcopal authority, broke the lock, opened the church and proceeded to preach a sermon to an audience of both Negroes and whites, declaring vigorously that the church would be open to all regardless of race or color.

Referring to the attempt on the part of the vestry to retain the Nordic character of the church, Arthur Brisbane suggested that the name be changed from All Souls to "Some Souls."

Bullets Plus Blood Equals Billions

An article in November *Current History* deals with Sir Basil Zaharoff, mysterious and almost legendary rich man of Europe. Wealthy beyond the dreams of the Rothschilds, this munitions maker and international plotter remains a mystery: Not even his nationality is known for sure. Of his birth and early life almost nothing can be learned. One story is that he is a product of Eton, while others say it was Rugby and Trinity College, Cambridge, but none of these legends seems susceptible of verification. But he is powerful beyond comprehension. In July, 1918, during the war, he was able to secure from Clemenceau a treaty which made him the secret master of the principality of Monaco and made that province to all intents and purposes an independent and entirely sovereign state. Zaharoff is said to have brought Lloyd George to the support of the Greek cause against the Turks in 1922, a project which was upset by French diplomacy which placed itself on the side of the Turks. But the point to the whole story is the fact that Zaharoff has been for more than 50 years the munitions king of Europe. As early as 1895 he is said to have owned an interest in Russian, Turkish, English, French and German armament concerns, and it is said that in 1914 he owned large interests in both the Krupp factories in Germany and the Vickers plants in England. Thus is the curtain pulled aside ever so slightly to reveal the sinister figure which assisted impartially all combatants in the World War and profited impartially from the miseries and misfortunes of each!

Protestant Pension Conference

By W. R. WARREN

OF SPECIAL interest to Disciples of Christ was the recent meeting in New York of the Church Pension Boards of North America under the presidency of F. E. Smith, secretary of our own growing Pension Fund. This association annually brings together executives of American ministerial pension bodies for exchange of experience. Most of the associations represented are less than fifteen years old, although under the older form of "ministerial relief" some communions have had organizations dating back two hundred years. F. E. Smith was elected president at the 1931 meeting.

To inaugurate the new era of ministerial pensions large initial funds were raised by the communions represented at this meeting. Over five millions were secured by the Congregationalists; eight and three-quarter millions by the Episcopalians; fifteen millions by the Presbyterians of the U. S. A.; a similar sum by the Northern Baptists; and several millions each by the Y. M. C. A. and Y. W. C. A.

Most of the churches still allow a substantial part in the annual church missionary budget for ministerial pensions and relief: the Reformed Church 5½ per cent; the Congregational 6¼; the Southern Baptist and each of the Presbyterian bodies 7 per cent; the Missouri Synod of Lutherans 7.6 per cent and the United Lutherans 11¾ per cent.

The future maintenance of pension systems rests chiefly on dues paid by ministers and churches. In three of the church plans (including our own) the dues paid by the ministers are 2½ per cent of their salaries. In the Y. M. C. A. 4.42 per cent; the Y. W. C. A. 5 per cent; and in two of the church sys-

tems 6 per cent. The percentage paid by the Y. M. C. A. is 4 per cent; the Y. W. C. A. 6 per cent; the Northern Baptist 6 per cent; the Episcopal and the two Presbyterian bodies 7½ per cent; the Southern Baptist and the Disciples 8 per cent.

The total annual income of all these funds is \$18,692,001. At the head of this list stands the Presbyterian, U. S. A., with \$4,293,832. Next comes the Methodist Episcopal with \$3,148,468, and third the Protestant Episcopal with \$2,550,000.

The annual benefits paid total \$10,474,412, the Methodist Episcopal church leading with \$3,145,960 to 8,614 beneficiaries; the Presbyterian, U. S. A., distributing \$1,624,044 to 4,743; the Episcopal fund \$1,100,000 to 2,100; Disciples (in 1931) \$149,477 to 608. The Episcopal average of \$523 a year to each beneficiary is the highest, while we have the comfort of knowing that our average of \$245 is not the lowest, though it is below the general average of \$335.

In total resources the Presbyterian, U. S. A., shows \$31,957,892; the Episcopal \$31,000,000; the Methodist Episcopal \$22,863,890; the Northern Baptist \$19,408,095; the Congregational \$12,634,225; Methodist South \$10,356,391; Disciples of Christ \$1,262,176; the Y. M. C. A. \$14,468,600.

The grand total of all the funds is \$174,003,659. Vast as this fund is, it is only a beginning for the 23,940,546 members of the bodies represented, or the 116,864 ministers and association secretaries and the 127,859 local organizations. Here is a full half of the people of North America meeting a sacred obligation of Christian service and fellowship.

Government Control In Canada

(Continued from page 20.)

A dispatch in the *Toronto Star* reads: "Yesterday five young Severn Bridge men set out to see life with plenty of beer and a powerful car. In North Orillia they grew too hilarious and smashed their car on a rock, smashed what was left of the beer bottles and then attempted to smash three policemen and several citizens."

The *Star* says editorially that this "item serves to illustrate the demoralization of youth of the province that is going on under the system misnamed government control." This seems to be only too tragically true.

What then can be said for government control of liquor? Nothing. As a solvent of the liquor problem it is a colossal failure.

A former Premier of Ontario, Hon. E. C. Drury,

summed the situation up in words that have not been refuted when he said:

"Crime is increasing, drunkenness is increasing, violation of liquor laws is increasing. Whatever the solution of the drink problem may be, it is not government control."

It has failed to reduce the consumption of alcohol. It has failed to promote sobriety among youth. But it has succeeded above all expectations in fastening an iron grip on provincial and Federal treasuries. It has succeeded in lulling the people and the churches into a strange apathy regarding its appalling results. It has succeeded in becoming deeply entrenched in the national life of Canada. But as an alternative to prohibition the American people should know that government control, far from bettering conditions, will aggravate immeasurably every liquor problem that now baffles them. Government control of liquor is a tragic failure.

Sea



Salt

"Let your speech be . . . seasoned with salt"—Col. 4:6

"In one hundred years there will be no economic problem."

—JOHN M. KEYNES, famous British economist.

"Poverty is a disease, communicable, preventable, and curable."

—E. T. DEVINE, of the Federal Coal Commission.

"Modern technology is highly spiritual because it seeks through human ingenuity and intelligence to relieve human energy from the unnecessary hardships of life and to provide the necessary conditions for the enjoyment of life. Whatever be the use man may make of the resultant comfort and leisure, the relief of hardship and suffering is itself spiritual."

—HU SHIH, greatest living Chinese philosopher.

"Forty-nine out of fifty of the great geniuses produced by the human race have been extinguished by poverty."

—LESTER WARD, pioneer sociologist.

"Out of the dazzle and welter of modern civilization, which offers a hundred quick remedies for every ill of the soul; work, play, and love emerge as the permanent sources of helpfulness to which parents, educators, and social workers are now turning with confidence, while over their shoulders they glance wistfully toward worship. The interplay of these four is the end of life."

—W. E. HOCKING, of Harvard.

"The ultimate aim of constructive citizenship is to improve the quality of man himself. But the question is: Where shall this vast and difficult enterprise begin? I suggest that we begin by the effort to improve the quality of human work on the lines of skill, competence, and responsibility."

—L. P. JACKS, editor, *Hibbert Journal*.

"Self-indulgence is a blind alley that leads only to frustration or satiety. The deepest cravings of a man's nature can never be satisfied by the chase after bodily sensations and thrills. Earth's highways are crowded with individuals who are disgruntled and unhappy because they have no worthier ob-

jective than the gratifying of their own appetites. Truest self-expression may be found only in the act of pouring out self for another."

—KIRBY PAGE, in *Living Creatively*, 1932.

"Human history has produced the religious genius as certainly as it has produced the philosopher or the poet; and the attempt to explain him away in terms of pathology does not get easier as time goes on."

—EVALYN UNDERHILL.

"Twelve men rocked the foundations of the world because they gave everything to Christ. Time does not change the law of that kind of energy. . . . What could a group do on the same basis today? I wonder. . . . No, I don't wonder. I know perfectly well, and so, gentle reader, do you."

—S. M. SHOEMAKER, JR.

"Modern capitalism is absolutely irreligious, without internal union, often, though not always, merely a congeries of pursuers and pursued."

—JOHN M. KEYNES, of England.

"Capitalism takes advantage of situations where social organization is lacking. . . . In that future period when complex society will absorb the present society of money standards, capitalistic society will collapse and disappear."

—TOYOHICO KAGAWA, of Japan.

"Like all creative religious leaders, Jesus particularly and emphatically warns men against the acquisitive spirit, in which our current economic morality puts its trust, as the greatest menace to human development. By his precepts, the individual, instead of letting his self-interest to is to restrain his egotism and harness it to the needs of others. The strong—he himself being the supreme example, is to be the servant, not the ruler. Instead of society finding its well-being through its constituent individuals pursuing their self-interest, which is the core of capitalism, the individual is to find his realization through conscious service to others."

—HARRY F. WARD, leading sociologist.

To Be a Child

By Francis Thompson

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in beliefs; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches and mice into horses, lowliness into loftiness and nothing into everything, for each child has its fairy, godmother in its own soul; it is to live in a nutshell and count yourself the king of infinite space, it is

To see a world in a grain of sand,
And heaven in a wild flower;
Hold infinity in the palm of your hand
And eternity in an hour.

It is not to know as yet that you are under sentence of life, nor petition that it be commuted into death.



Southern Christian Home



Christian Orphans' Home



Illinois C

Christian Orphans' Home, St. Louis, and the Illinois Christian Home for the Aged, will be served by Illinois, Missouri, Wisconsin, Eastern Iowa, Eastern Kansas, and Nebraska.

Regional Support for



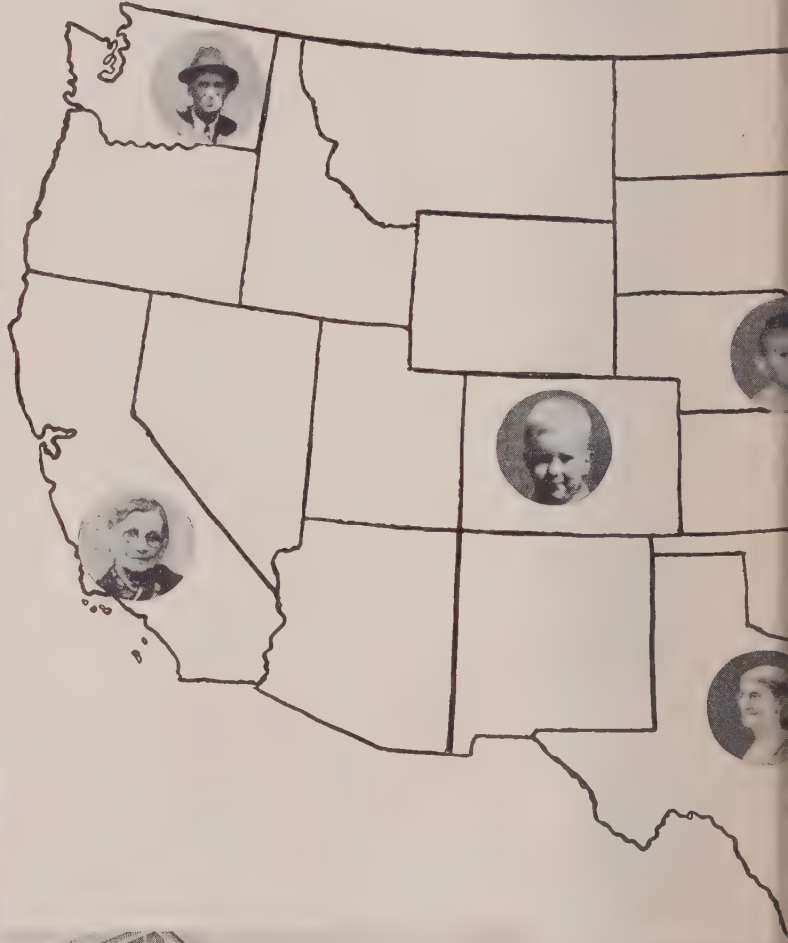
Florida Christian Home

Southern Christian Home for Children, Atlanta, Georgia, and the Florida Christian Home for Aged, Jacksonville, will be served by Virginia, Tennessee, North Carolina, South Carolina, Mississippi, Alabama, Georgia and Florida.



California Christian Home

California Christian Home for the Aged, San Gabriel, California, will be served by California, Arizona and Nevada.



Juliette Fowler Home for Children



Sarah Harwood

Juliette Fowler Home for the Aged and Sarah Harwood Hall for the Aged, Dallas, Texas and Louisiana.





Home
ksonville, Illinois, will
and Arkansas.



Child Saving Institute
Child Saving Institute, Omaha, Nebraska, will be served
by South Dakota, Minnesota, Nebraska and Western
Iowa.



Cleveland Christian Home

Benevolent Homes



Emily E. Flinn Home

Cleveland Christian Home for Children, Cleveland, Ohio,
and Emily E. Flinn Home for the Aged, Marion, Indiana,
will be served by Indiana, Ohio, Michigan, Pennsylvania,
New York and West Virginia.



Northwestern Christian Home

Northwestern Christian Home for the Aged, Walla Walla,
Washington, and Western Christian Home for the Aged,
Eugene, Oregon, will be served by Oregon, Washington,
Idaho and Montana.



the Aged
s, will be served by

Colorado Christian Home

Colorado Christian Home for Children, Denver, will be
served by Colorado, Wyoming, Western Kansas, Utah
and New Mexico.

Maine, New Hampshire, Vermont, Connecticut, Rhode
Island, Massachusetts, New Jersey, Delaware and Mary-
land will be asked to contribute to a common benevolent
fund to aid all the Homes, since there is no Home at
present in their area.



From Station A. S. I. A.— Mungeli, C. P. India

By Victor C. Rambo

THESE two are husband and wife'' my helper informed me in the midst of a busy morning. Both were blind except for ability to determine changes in light and shadows. Both had cataracts both were operable. The father said, "It so happened we had four sons given us. One by one they died. When the last one died we both were alone. We wept and wept. To cry was our only comfort and slowly our eyes became blind. We have not seen each other for a year and a half." We removed cataracts from all four eyes. The result was excellent. They paid us fifteen cents for their operations. Where they got the money I do not know. If we had not come back we would not have had the pleasure we have in knowing this old couple will most likely see for the rest of their lives instead of being blind. Eyes will make this couple independent again and happy. We all had such a good laugh—patients, well-wishers and staff, when the old man and woman had their bandages off the same day. The husband looked so quizzically at his wife and she at him, and then we all laughed. What makes the lacrymal gland act so at such times?



A boy of five living fourteen miles from Mungeli was riding bareback on a buffalo. He was bucked or forced off by the buffalo's long horns and fell, breaking both bones of his right forearm. A village medicine man put a bamboo splint on. The boy scarcely ceased his crying until four days later when an odor was noticeable from the hand, and the fingers were seen to be absolutely black. It was too late. Coming to your hospital in Mungeli he was told that amputation of the arm was the only way to save the boy's life. He was very ill indeed. The boy's father fell at our feet but we had nothing else to say. The boy's arm must come off. It was dead. Permission was not given for amputation. In spite of our entreaties for the boy the family left carrying the suffering lad to a village eight miles where they were going to have a man foment life back into the arm. A week passed. A

very much weaker lad than left us was brought back for amputation. A week's unnecessary pain had been added to his lot. Amputation saved the boy's life.

Progress Toward World Peace

(Continued from page 16.)

will to peace, without which all the devices of statecraft and the formal promises of treaties are of slight value or endurance."

The most significant feature of this step toward World Peace was the fact that the United States played a leading rôle in the development of the Pact. To many of the nations of the world it appeared to be the announcement that the United States was ready and willing to admit its plan of isolation was at an end, and to work for the development of a World Community. In furtherance of this new policy, President Hoover began his series of Arbitration and Consultative Treaties. In the London Conference of 1930 a cut was made in the capital ships and the "cruiser race" started in the Washington Conference of 1921 was brought to a close. No doubt the discovery by President Hoover and Secretary of State Stimson of a means whereby the United States, though not a member of the League, could cooperate with it, contributed appreciably to its courage, and the declaration of a moratorium to Germany in 1931, while an economic necessity, must also be considered as a definite step toward World Peace.

The world-wide depression caused by the economic nationalism and speculation of the previous period, has again complicated the situation. Some authorities maintain that it bids fair to paralyze the machinery of peace that has been erected. There is some indication in recent days, however, that it will in some ways prove a benefit to the advancement of the world community. This may be seen in the Lausanne Agreement which "will completely put an end to reparations." The Disarmament Conference, on which the eyes of the whole world were focused and, in its first session, made few appreciable gains, will reconvene in February with definite proposals that seem to be gaining in popular approval. The leaders of

both the major political parties in America have expressed a willingness to place the question of inter-allied debts in a position where a more equitable distribution may be obtained. While tariffs and trade barriers are constant irritants in the world community, yet in these last days economists and political parties are discussing the proposals for an international conference on the whole question of trade relations. This, if accomplished, may be regarded as a major turn toward better world relationships.

The war in the Far East threatens to nullify the work of the past few years. Yet all that is needed here is a definite stand by the leading nations of the world, and now that they have such definite proposals as Secretary Stimson's non-recognition policy and the Lytton report, one may look forward to a reasonably good solution of even this ominous problem.

The Thirteenth Annual Assembly of the League of Nations opened on September 26 with more difficult problems than it has ever before faced, for the agenda for this year includes the following major interests:

- The Disarmament Conference
- Preparation for the World Economic Conference
- The Manchurian Crisis
- Organization for World Peace around the Paris Peace Pact
- Hostilities between Paraguay and Bolivia
- Ratification of the new World Court Protocol and the Opium Convention
- The relation of proposed European preferential tariff arrangements
- Choice of a new Secretary-General

If we are to judge an institution by the importance of the questions with which it wrestles, then the League of Nations has become one of the world's most important institutions, and though, as President Hoover has said, "World peace is advancing, but only at a snail's pace," we may take reassurance that as statesmen, working together, take forward steps for the good of all nations and peoples, precedents are being made, and through these precedents, the nations are binding themselves to saner and more Christian methods of solving the problems of the World Community.

Christmas Refuge

We thank Thee, God, at Christmas time
Thou turn'st us all away
From grinding gears and steel and stone
To stars and sheep and hay.

From politics and knavish tricks,
From deeds which make us rife,
From marts of trade, and pomp's parade
To a dimpled baby's smile.

Help us, O God, at Christmas time,
While holy bells do ring,
'Mid jarring sounds and bedlam cries
To hear the angels sing.

'Mid force and fist and cloudy mist
We need Thee from above,
With a new found peace, and sin's release
In a Christ child's tender love.

—W. T. H.

"The One Hundred Day Plan"

By CLAUDE C. JONES

WE HAVE had hailstorms to damage our fruit, a bank failure to reduce our cash, and the same sort of hard times the rest of you have experienced. But the First Church of Glendora, California, has raised its building fund.

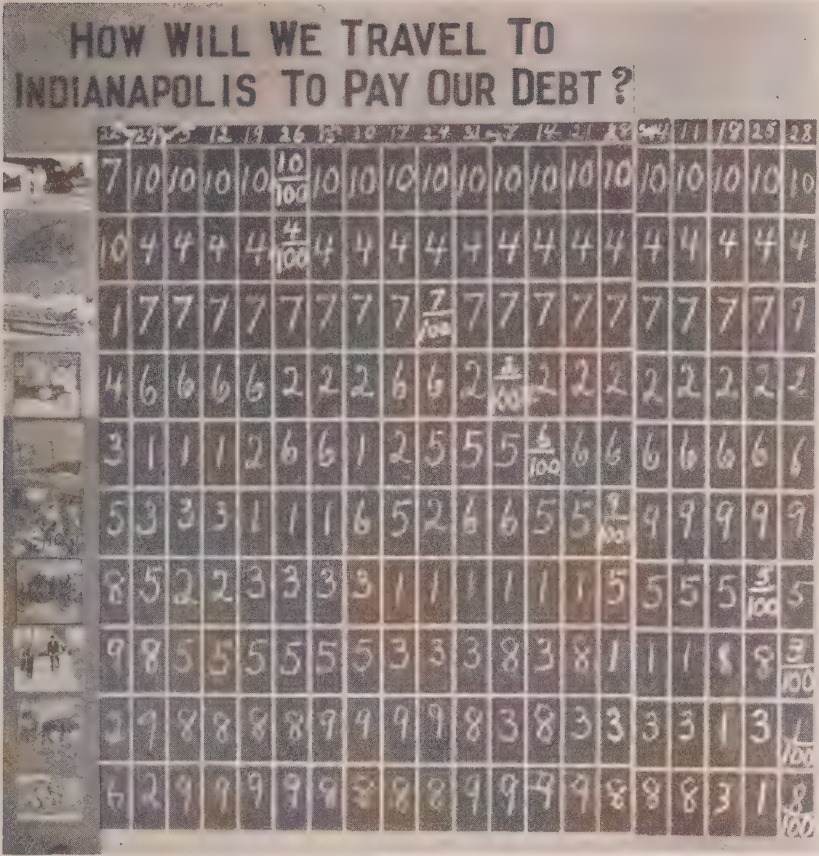
Here is the story:

First, our very much alive friend, John H. Booth, came to see us. He suggested the "One Hundred Day Plan." The membership was accordingly divided into ten groups. Every man, woman and child in the church was enlisted. Members of each family were on different groups. Each group was asked to secure one hundred dollars in one hundred days.

Mrs. Paul Heinrich, building fund treasurer, directed the campaign. She devised a plan of reports illustrated by the accompanying photograph. At the top were the words: "How Will We Travel to Indianapolis to Pay Our Debt?"

Pictures clipped from papers and magazines were used to represent the different modes of travel. These pictures were pasted on the left-hand side of the board. From top to bottom they are: Airplane, railroad train, bus or stage, automobile, steamship, horse, stagecoach, bicycle, oxcart, and two tramps on a log. In this last picture one of the tramps is seen holding a steering wheel unattached to anything. Below it are the words: "Shtep on 'er Jack. I think there's a speed cop comin'."

The dates of the Sundays of this campaign were put across the top. The numbers below these dates represent the various groups. Their position on the board showed their relative standing on the date indicated and their means of travel that week. For example: The first week group No. 7 had turned in the most money and was traveling by airplane. Group No. 10 had the next amount and was traveling by train. Group No. 1 was next and was on a bus. Then came group No. 4 in an automobile, group No. 3 on a steamship, group No. 5 on horseback, group No. 8 on a stagecoach, group No. 9 on a bicycle, group No. 2 in an oxcart, and group No. 6 on the log.



The chart which made it possible for each group to see how it stood each week

At the bottom of each column a notation was made of the total amount to date from all groups.

Each Saturday the group leaders gave Mrs. Heinrich the money raised. Nothing but cash was counted.

The report board was hung in the church foyer and proper records were placed on it before services began each Lord's Day.

The campaign began May 22 and ended September 28. On the evening of September 28, the congregation enjoyed one of the happiest meetings in the history of the church.

First, we had a delicious banquet. Then a service of praise, for everybody was happy and thankful at the victory.

Then Mrs. Heinrich explained in amusing fashion how the different groups had traveled, their mishaps and interesting experiences.

She was followed by each group leader who told how the money was raised. A summary of these reports shows that in one group each person gave five cents apiece for 100 days. In another several persons practiced self-denial to the extent of fifteen cents a week. In another there were gifts of \$5.00 from several. Others had a rummage sale every week, which proved a benefaction to the needy. There were cooked-food sales, ice cream socials, musicales, two performances of the "Deestriet Schule" with home talent, lunch-

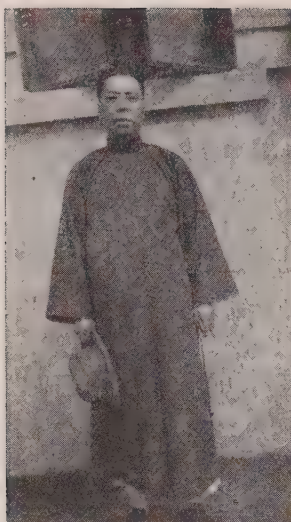
eons, a waffle supper, a grill dinner and a box social. One group sold the works of Clyde Hightower, an author of rare ability, who is a member.

Some groups cooperated with each other in special features. During the wind-up of the campaign each helped the other to a glorious finish.

At no time was the church auditorium used for any of these efforts. We used the spacious basement and well-equipped kitchen, the homes of the members, and a public school auditorium.

Some conclusions from this campaign are:

1. Several leaders declared in favor of self-denial and direct giving, with emphasis on tithing, as the best way to raise money.
2. The other things done met the need for social life and enlisted many people not members.
3. Disinterested persons became interested again in attending Bible school and church services.
4. The campaign was carried on through the vacation season and seems to account for our having had no summer slump.
5. Everybody was kept busy and happy, and so there was a pleasant reaction on the church life.
6. Our Wednesday prayer meetings were faithfully attended.
7. The program of worship and work for the new year has begun with remarkable enthusiasm and unity. The new program was adopted at the conclusion of this happy celebration September 28.



Dr. Chen Da-Ren

Dr. Chen Da-Ren of Luchowfu: When Dr. Corpron left Luchowfu in company with other missionaries in 1927, the hospital was committed to the charge of Dr. Chen Da-Ren, son of our earliest convert, a man of splendid training and fine abilities. Although obliged to close the hospital temporarily due to communism among the nurses, Dr. Chen did not leave Luchowfu when hundreds of the wealthy left, but heeded the entreaties of the people to reopen the hospital.

After being occupied by Nationalist troops, Luchowfu was left a prey to a returning Northern semi-bandit army, which besieged the city for several weeks. Under the leadership of Dr. Chen and other Christian workers, our hospital became the refuge for women and children. Shelters were erected in the commodious compound; a bomb-proof cellar was prepared; soup kitchens were set up, and thousands of people were cared for during the siege.

The city was under constant shell fire, while an occasional airplane dropped bombs upon the defenseless people. One such bomb blew up the hospital laboratory, another wrecked the baptistry of our church, but though there were killed and wounded in the city, those under the care of our Christians escaped injury. The hospital was filled to overflowing with sick and wounded soldiers and civilians. All of the preachers, teachers and many church members gladly served on the staff. They were kept busy feeding the hungry, nursing the wounded, comforting the frightened and sorrowful. After the siege was lifted, a grateful city erected a stone memorial tablet to Dr. Chen and his assistants with an inscription from which these words were taken:

"They manifested the spirit of Christ, not only by healing the sick and wounded, but by telling stories and singing to those in suffering. Everything was done to heal their bodies, relieve their minds and cheer their spirits."

¹Representative of Disciples of Christ at Chuchow, China.

Seed Time in the Church in China

By C. A. BURCH¹

(Jesus told his disciples, "Not everyone that sayeth . . . but he that doeth." So our church in China, like its Master, not only preaches the Word but lives the Word. Mr. Burch, missionary in China since 1906 and returning to that land in January, 1933, tells in two articles of five ways in which the church in China preaches Christ. In this issue he tells of Chinese actually carrying on the work of evangelism in church, home and hospital. In January he will tell of evangelism through schools, community welfare and rural work.)

The Luchowfu Christian Hospital continues to minister to those who are distressed in mind, body or estate. It is the best known institution within the radius of a hundred miles.

Mr. Djao of Tang Chuen: Djao Gi-sien is our evangelist at Tang Chuen, in the Chuchow District. Through the last ten years of revolution, famine and banditry he has served the people of his district. Now he is known and loved by all.

Just prior to the Nationalist Revolution, a military leader who had captured Nanking was obliged to retreat to his northern stronghold. As usual he deserted his troops and went north by train, leaving the soldiers to follow through enemy territory as best they might. Thousands of soldiers streamed through the countryside plundering and looting as they went, a menace to the peace and safety of all in their path. Hundreds of these soldiers passed through Tang Chuen.

Mr. Djao had word of their coming and organized the merchants of the town so that these harassed and terrified men might be cared for. They were met at the gate of the town, taken to restaurants for food and tea, provided with a little pocket money and sent on their way with a minimum of cost and no disorder. After several hundred had passed through the town, word was brought that the largest body of all was due to arrive under the command of hastily elected officers, and that these soldiers were looting, burning and killing in every village through which they passed. The citizens became panic-stricken and fled. Even the merchants on the committee of defense left the town.

Only Mr. Djao with a few church members, was left to meet the plunderers. He fared forth to seek their officers. On the way he was seized, knocked down and taken before the so-called commander-in-chief. "Where are all the people?" the officer demanded. "They have fled in terror to the hills," replied Djao. "Why are you still here?" he was asked. "To save my town," he answered. "If two hundred dollars in silver is not turned over to me in two hours I will burn the town," announced the commander. Djao pleaded for more time. It was granted and he hurried to the hills. There he saw merchant after merchant and many wealthy farmers and at last gathered enough to ransom the town from the plundering band. At his request the merchants returned; the restaurants were opened; the soldiers were fed and sent on their way and the town was saved. Do you wonder that the name Djao is a

household word in Tang Chuen and that the gospel is listened to gladly because of the witness of his life?

Mrs. Tsü of Wuhu: Mrs. Tsü, aged Bible woman at the women's center in Wuhu; herself a Christian for more than thirty-five years, and rich in experience, is widely known and everywhere loved. She has been connected with the women's center ever since it was opened some ten years ago. Before that she lived with Miss Cammie Gray in the old center. Her advice and help are sought by the women of all classes of homes at all hours of day or night. She spends her whole life in the Master's service and is mother to everyone. She visits the Christian and non-Christian, calls on the sick and keeps in touch with the mothers of the school children; conducts the women's services; is adviser to all the girls and teachers in the school and to the missionaries themselves, who know that they will receive help with their problems if they take them to her.

It would be hard to tell how many have been brought into the church through Mrs. Tsü's word and example, and those whom she has influenced Godward are doubtless legion. (Mrs. Tsü's picture is on page 9 of the China Supplement, December, 1932, WORLD CALL.)

Reaching the Young People

RECENTLY Pablo Bringas reported the baptism of two splendid high school boys in Bangued. On September 4, I arrived at our dormitory in Laoag just as one of the laymen was finishing his sermon to the students. The pastor, Dr. Valetin Salomon, gave the invitation and four young students came forward and made the good confession. In announcing the baptismal service he said that seven others who recently made the confession, would be baptized also. This made seven young men and four young women all high school students.

A few weeks ago Mr. Fonger sent two young men who graduated from Laoag high school, to work among the mountain pagans of the Apayao region. Mr. Battoon accompanied them. Word comes that they have had eighteen converts.

Since religion is not taught in the public schools there has been much solicitude on the part of religious workers as to what the attitude of the new generation will be toward religious matters.

C. L. PICKETT.

Manila, Philippine Islands.

These Merry Widows of Ours

By JAMES H. THOMAS

President Piedmont Christian Institute for Negroes

IN THE world are widows and widows. Yes, and many of them are merry widows, though (thanks be!) not all with the same kind of merriment. I suspect I have dealings here in Martinsville, Virginia, as pastor of Fayette Street Church and principal of Piedmont Christian Institute, with the largest collection of widows—and withal, the merriest, in their singular way—to be found in any group or in any community of equal size in all the land. I am attempting herewith to tell you about them.

Let us begin with the one earliest widowed, Mrs. V. M. Early. Her husband died about twenty years ago of typhoid fever, leaving her with broken health, three babies and an unfinished, mortgaged home. She settled herself to the harness and by dint of the hardest work through the years, teaching a country school in winter and turning her hand to whatever employment she could obtain in summer, has reared and educated her children, completed and paid for the home and, as if that were not enough—has of late begun caring for an invalid bachelor brother.

Next comes Mrs. Fannie Brown, lame from childhood as the result of an attack of infantile paralysis. Her husband died ten or twelve years ago from lead poisoning contracted in the painting department of one of the local furniture factories, leaving her with five children, the eldest about nine, the youngest an infant in arms. Mrs. Brown, with nothing better than tobacco-stemming for a livelihood, and unaided except as her boys grew to the point where they could begin helping her, has managed to hold on to and improve the little home acquired before her husband's decease, and at the same time has fed, clothed and schooled the children.

And then here is Mrs. Hettie K. Stultz, suddenly and without warning widowed by

an accidental gasoline explosion one winter morning about eight years ago. In addition to a number of financial obligations incurred in equipping an enlarged cleaning and dyeing establishment he had founded, her husband left her with four little girls and a boy. Nothing daunted, she brushed the tears from her eyes as soon as might be, braced herself to the heavy task confronting her, then taking up the business where her husband laid it down, she has succeeded in making it take care of herself and children, provide for their education and at the same time has paid off her husband's debts as they fell due.

Nor must I forget to mention by name Mrs. Hallie Flood and her small twin girls, one of them helpless, congenitally afflicted. The husband and father died following an operation for appendicitis, and the mother, a county teacher, no matter how distant her school from Martinsville, has ever arranged somehow to return home at night in order to be with her afflicted child and, next morning, provide as well as possible for her care during the day.

Oh, there are seven in all, of these widows I call merry; their widowhood ranging in extent all the way from twenty down to two years, and yet I know not of a single breath of scandal that has touched one of them.

And how and where do they derive their pleasure, that merriment of which I speak? Answer: From Christian activity in Fayette Street Christian Church. Four of them, for instance, belong to the choir, one of them being the president. Thanks to her initiative the choir must always be interested in something else beside singing. Do the chairs need new covers or the pulpit's doilies call for laundering?

The choir must attend to that. Should there be a cabinet to hold the song books or a new carpet-runner for an aisle? The choir, so largely composed of my widows, orders and pays for it out of the choir's own separate treasury. There's fun in it all.

Again, not only are all the children of these widows faithful attendants upon, and many of them leaders in the Bible school, but the widowed mothers themselves evidently get much satisfaction out of accompanying the children, and then, as members of the woman's Bible class, an added satisfaction out of the effort, often successful, of outdistancing the men's Bible class when it comes to the offering.

Note once more: Of the membership of our local woman's missionary society, composed of twenty-one, one-fourth are from among my widows. Last year that organization was apportioned \$75 for the United Society, and they gave \$78. The total raised by the society during the year was over \$140, an average of nearly \$7.00 per member! And my merry widows, led by Mrs. E. G. Starling, who is the president, refused to be one whit behind any of the rest.

And how shall we account for the devotion of these widows to this kind of pleasure? I venture not to say. At the same time, I remember that five of them are either former students for a time, or graduates of Piedmont Christian Institute, and that the same was true of the husbands of three of them. In other words, I recall that all of them, in one way or another, have always stood in a more or less intimate relationship to the school, and that their children, if not the parents themselves, received their earlier training here. I wonder if this fact has had anything to do with it all. I wonder.

A Going Church

THE largest Christian church in Laguna Province is found at San Pablo, a provincial city of more than forty thousand inhabitants. Simon Z. Rivera, the pastor of this church, is the oldest minister in the Tagalog district in years of service. He has been preaching for Christian churches for twenty-nine years. When Mission help was withdrawn from the Tagalog district Mr. Rivera found himself without a salary. He continued in the work however, and at present is receiving the small sum of seven dollars and a half per month in rice and vegetables. This is less than half enough to support his family but he continues in faith. His church is progressing nicely. The picture shows the San Pablo congregation gathered on Sunday.



San Pablo Christian Church, Philippine Islands

Mrs. George W. Oliver Resigns

By MRS. J. O. HELSABECK



Mrs. George W. Oliver

AFTER almost twenty-five years of continuous service, Mrs. George W. Oliver has resigned as state secretary of the Virginia Women's Christian Missionary Society. Her resignation became effective November first. It is allotted to few to serve in so important a position so long and so well. To write an adequate appreciation of Mrs. Oliver is impossible. On all sides one hears only regret that she must give over the work that throughout the years has been her very meat and drink. She entered the service in the prime of life when most women would have thought it impossible because of home and family. Perhaps no servant of the brotherhood is, or deserves to be, more loved. Always she has brought blessing to young and old. Her

name is a household word throughout the state of Virginia and beyond. Other communions sought her services and frequently she was the chief spirit in women's missionary meetings of other religious bodies. She spoke in many of the public schools of the state planting in the minds of little children the seed of truth that would help them to seek the wisdom that comes from above.

Mrs. Oliver has laid for those of us who still carry on and who will carry on across the years, a deep foundation of love and service. Loving all she was loved by all. As Miss Etta Nunn, Mrs. Oliver's successor, said in her first meeting with the Virginia women, "There must be something wrong with anyone who does not love Mrs. Oliver." She is endowed with those rare qualities that enable her to carry cheer and sunshine into whatever home or group she enters and always one is challenged to live more nobly and more sacrificially after association with her. Hers is a consecration experienced by few; hers a self-forgetfulness that counts not the cost. Her wise counsel, her sympathetic understanding and her interest in everything pertaining to kingdom building has smoothed out many rough places and helped young and old, rich and poor to follow the better way. Her efforts were not bound by the organizational work alone. She carried the work of the church as a whole on her mind and heart. She closes her work officially but the good she has done will live on into the eternities. Always she will be loving the work and praying for it and for those who lead on. As health and opportunity permit she will continue to find open doors for service. It is hard for her to quit. The prayer list she has kept throughout the years will lengthen and workers around the world will be able to carry on in a fuller, better way be-

cause of her intercession for them. Not for the missionary organizations only but for the entire church in Virginia and beyond we are saying, God bless you, Mrs. Oliver, we keep our hearts and our homes and our churches open to you.

Virginia is fortunate in being able to secure Miss Etta Nunn as state secretary to succeed Mrs. Oliver. Miss Nunn is a native of South Carolina and has served as a missionary in Mexico. During 1919-20 she was located in Virginia in the interest of the Interchurch World Movement and also assisted in raising Virginia's part of the Jubilee offering, so that she does not come as a stranger into our midst. Miss Nunn's executive and platform ability, cooperative spirit, preparation and consecration fit her for this responsible leadership. Her experience in Mexico will give her a breadth of vision which will be of inestimable value.



Miss Etta Nunn

The Story of a Life

(Continued from page 18.)

Through this our school and particularly in the Mary A. Lyons Hall many of them will be made ready for Christian service in a needy land.

Perhaps no woman among us has given so many years to missionary service among the churches as has Mary Lyons. Few men have served so long. She had remarkable health and physical endurance. Often she taxed them to the extreme. In 1925 serious illness and surgery came. While recuperating from this, still in the employ of the missionary society, she had the joy and satisfaction of a trip to the Holy Land. In May, 1926, she relinquished her secretarial work.

Not since 1925 has she had her old-time health and strength, yet she has bravely carried on. She lived at her

home in Cleveland, spending her summers largely at Long Lake, Michigan. During one or two years she held a regular pastorate. She gave much time to the Association of Woman Preachers, having served as president of that organization and as editor of its official magazine.

And now she has gone from us. She spent a large part of the past summer at her cottage home, Long Lake, Michigan. Thursday evening, October 6, she was at dinner with her long-time friend and co-worker, Mrs. Alda R. Teachout. Mrs. Teachout reports that they had a pleasant visit and that Miss Lyons seemed unusually well and in good spirits. She drove home, put away her car, entered the cottage, laid the fuel in the fireplace and was evidently about to light a fire when the end came. Not until the next morning did anyone know what had taken place.

The funeral was at the Euclid Avenue Church, Cleveland, Ohio, Monday, October 10, Dr. J. H. Goldner, her pastor, officiating. The same afternoon another brief service was held at North Royalton, Ohio, where the burial took place.

Many friends will be thinking of a thousand things that should be said about this remarkable woman, who, in their churches and in their homes was a much loved guest. Out of her rich experience she had much to share with others. The stories of her own life were interesting. Who of us can forget her keen sense of humor, her unexpected and, seemingly, unpremeditated outbursts of wit? She attributed this to a strain of Irish in her make-up. It flashed out in her conversation and often in her serious public utterances. It blended with her many gifts to make her the woman whose memory we love and cherish.

Our New York Trip

By One of the Fortunate Ones

MY, WERE we excited when Miss Hook told us fifteen girls from the Southern Christian Home were invited to spend the month of August in one of Edwin Gould's camps in New York! I'll tell the world we were. Then the age limits from 8 to 15 years made all of us lucky enough to be within those ages, glad we were born.

Such excitement as we had getting ready. We got in everybody's way in our hurry for we had only about three days' notice. Such fun on the train and the wonder over our beds, for many of our group had never been on a train even, and the little ones were so excited about where we were to sleep. It was all fun and everybody helped us to enjoy it from the porter to a very nice man who told the little folks stories and bought them goodies. The excitement of waking up on a train and dressing to its jolts was only surpassed by reaching New York where we were met at the big Pennsylvania Station by a lady from the Gould Foundation, who gave us lunch in town and then carried us to the Foundation where we had to stay four days to find whether we had measles or mumps or some other ailment which would not be very good for camp life. It was lovely at the Foundation and everyone was so good to us. They called us the "girls from the South."

Then one beautiful day a big bus came and took us all to Camp Minnehaha in Spring Valley, New York. We thought it great fun crossing the big Hudson River on the ferry. It made us remember and laugh over one of the little girls who when told the train had gone under the Hudson River to get to New York

wanted to know "why didn't we get wet?" We felt it might be easier for us to get wet crossing the ferry. We were shown the Palisades on the west bank of the Hudson and we all thought them lovely.

When we reached the camp we saw all the girls in blue suits of shirts and bloomers and this was what all of us wore while in camp. We slept in tents, six in each tent. All were supplied with big boxes which they called "tote boxes" to keep our clothes in. We soon got acquainted with the other girls and it seemed like home. We had fun over being teased about the "way we talked" and teased them back for the same thing. It was not all play though for we had four classes a day in swimming, games, sewing and hiking. The lake we learned to swim in was beautiful and big. Part of it, which was roped off, was called the "crib" where those who did not know how to swim could have a good time too.

The Mess Hall, where we loved to go for it meant "eats," was a large build-



Atlanta Christian Home, with rock garden and pool in the foreground

ing with tables and about ninety girls were seated. We sang while we ate, told jokes and had a grand time. Each night one of the councilors entertained us with games and stories. Each Friday night there was a Camp Fire meeting. It was beautiful. We were wrapped in blankets Indian style, and sat in a big circle around the fire while we sang our many camp songs. We gave plays and the girls were real good at acting. The councilors were lovely to us and when the time came to "go home" there were many tears of regret for all Camp Minnehaha meant to us and the good friends we were leaving behind in New York.

"I Don't Know What My Income Is"

IT MAY be difficult to figure your tithe but it can be done. Suppose some rich friend should say to you, "Keep a strict account of your business and at the end of a year I will make you a Christmas present equal to one-tenth of your income." Do you think you could figure it? Count out your tenth as fast as it comes, and lay it aside before it is spent. It's the spent dollar that's hard to give to God. Call it no longer yours, but his. Say: "This is my Master's; I have no more right to it than I have to my neighbor's money."

Then, so readjust your habits of living that you can pay your tithe without embarrassment. This may demand careful planning. But oh, in this day, when the sacrifices of the Christian are so small, compared with those of the apostles and martyrs, and his social and spiritual privileges so great, is God asking too much when he pleads for just one little tenth of our abundance for his service? Is it

not time that the Christian church began to put a difference between itself and the world? The world goes on, spending its money, strength and intellect in a mad scramble after fad and fashion, straining every nerve to keep up appearances, and the church rushes pell-mell after the world, and sometimes even exceeds it in the lust for place and prominence. Let the church but turn about and forget the frenzied superficialities of the world, devoting her strength to a supreme effort to usher in Messiah's Kingdom—both the church and the world would be astonished at the regeneration. The world has caught the church by the hand, and is leading her a merry dance, but before God's kingdom shall come, the church must take the reins, assert her divine right to guide the world, and set a new fashion of loving self-forgetfulness, helpful service, and joyful obedience to the will of God.

LUTHER LOVEJOY.



Three girls and a dog belonging to Atlanta Christian Home

Busy Days on the College Campus

Bethany College

THE news item which takes precedence over all others, and with all our colleges for that matter, is the sudden and unexpected death of President Cloyd Goodnight. The January issue of *WORLD CALL* will carry an appropriate account of the life and work of this splendid man. His death was a severe blow to every educational enterprise amongst Disciples of Christ, and to Bethany College it constitutes an irreparable loss.

Bethany College is trying an experiment this year of giving free admittance to all football games played on the Bethany gridiron. The attendance is the largest that the college has enjoyed in years and the experiment seems to be satisfactory. This move on the part of Bethany has attracted nation-wide attention.

Approximately one hundred delegates of the student section of the American Country Life Association were the guests of Bethany College beginning Friday, October 14, and continuing for three days holding conferences and round table discussions on the campus. The group constitutes the younger division of the national organization, the adult section of which held its sessions at Oglebay Park.

The conference is national and draws delegates from widely distributed schools throughout the country. Cornell, Ohio State, University of Wisconsin, University of Michigan, University of Illinois, Minnesota and others.

Paintings by one hundred different artists from twelve countries were exhibited by the American Federation of Arts at Oglebay Park on October 14 to 16. The paintings interpreted rural scenes and landscapes. Many were reproductions of very old paintings, while others were outstanding examples of the modern school. The exhibition was presented for the first time at Oglebay Park but is to be shown over the entire United States.

A four-inch telescope has been purchased by the college for the mathematics and physics departments. The telescope has a four-inch lens and a magnifying power of forty diameters. Professor R. V. Cook has taken considerable interest in the instrument and has devoted part of his leisure time to astronomical observations.

Butler University

Butler was honored upon the recent visit of President Hoover to Indianapolis by having the field house used as the assembly room for that gala occasion. It was beautifully decorated, broadcasting equipment was installed, and more than twenty thousand people were seated in comfort to listen to the President's address. There was high praise on every hand for the splendid facilities furnished by Butler University. Indianapolis has no other building which offered anything like the same accommodations.

Butler University will meet the University of Dublin in debate this fall. The meet has been scheduled by Professor Claude Siftritt head of the Butler speech department. The Irish squad is making a tour of this country, debating the larger American universities.

The question for the Butler-Dublin debate will be: "Resolved, that Capitalism has broken down," with Dublin presenting the affirmative argument and Butler the negative.

Other schools which will appear on the Butler schedule this fall are the College of the City of Detroit, James Millikin University, Michigan State Teachers' College, Illinois State Teachers' College, Manchester College and Dayton University.

Butler is a member of the Mid-western Debate Conference. When debating conference teams meet, both men's and women's squads of the opposing schools meet simultaneously.

Butler University entertained more than 2,500 delegates of the International Convention at an inspection tour of the campus on October 13. All classrooms, laboratories and departmental offices were open for inspection. Professors and instructors were on the campus to conduct the guests through the Arthur Jordan Memorial Hall. President Athearn personally greeted many of the visitors in his office. Music for the event was provided by the University Band.

The Butler campus was the scene of the fifth annual "Laymen's Retreat" of the Indianapolis Church Federation on October 5. More than 100 churchmen from the various Indianapolis churches attended the event. "The Power of God" was the general topic of the meeting. No formal program was held.

Charles Gunsolus, graduate of the university in 1920, is seeking his fifth Butler degree. In 1920 he was awarded the Bachelor of Arts degree. Since that time he has continually been engaged in graduate study in the College of Religion. Besides his A.B. degree, Gunsolus has earned the Bachelor of Divinity, Bachelor of Sacred Literature and Master of Arts degrees. He now seeks the Master of Science degree. Gunsolus is engaged in the ministry in Indianapolis.

The Butler University library received 2,899 volumes as gifts during the 1931-32 school year according to a recent report by President Athearn. Nine donors contributed the books which have been catalogued and put at the disposal of the student body. The largest gift included 1,000 volumes and the smallest was six volumes.

California Christian College

The ministerial students of California Christian College have organized what might be called a ministerial scholastic fraternity. The fraternity is to be known as "Delta Theta Alpha," and the insignia is a beautifully designed key. The purpose of the organization is to encourage

students who are preparing for the ministry to aspire to high standards of scholarship in their chosen vocation in their undergraduate and graduate preparation. Two degrees will be conferred as follows: (1) "Associate Fellow," upon the completion of undergraduate preparation, (2) "Fellow," upon the completion of graduate preparation. Any student is eligible to the honor and award of this fraternity who has completed (1) the work for the B.A. degree, (2) received an average grade of B for at least the two years preceding his graduation, (3) sound moral character, (4) promise of fruitful ministry, (5) active interest in student affairs, (6) definite intention of serving as a minister in the Christian Church, (7) evidences of evangelical initiative. The requirements for those receiving the highest degree of "Fellow" are similar to those of the undergraduate award of "Associate Fellow."

Christian College

The names of three former Christian College girls appear on the honor roll of the arts and science college of the University of Missouri for outstanding scholastic ability during the past year. For such honor, congratulations are extended to Mildred Maddox, Butler, Missouri, class of '29; Henrietta Park, Platte City, Missouri, class of '30; Elizabeth Tatum, Brunswick, Missouri, class of '31.

Ellen Jane Froman, class of '26, whom the public knows as a favorite radio singer is a feature N. B. C. star and is heard regularly over N. B. C. network. Her headquarters are in Chicago. Her mother, who was formerly head of the voice department of Christian College, may be addressed, Mrs. W. J. Hetzler, 1 West Broadway, Columbia.

Margaret McCall, class of '27, who has been at Baylor College, Belton, Texas, for the past two years, is again director of women's athletics in that institution. She is very happy this year to be reunited with her Christian College classmate, Evelyn Ransom, who has accepted a position in the piano department of that institution. Both young women graduated from Christian College in '27. Later both studied in the University of Missouri at the same time and continued to room together at Christian College. Both were faculty assistants at Christian College.

Cotner College

Stephen E. Epler, '32, was chosen by the faculty committee on student honors as the Cotner representative in the Rhodes Scholarship competition this year. Joseph Earl Smith, '11, was the Nebraska Rhodes Scholar at Oxford twenty years ago.

The Aylesworth Chapter of Oxford Fellowship held initiation Wednesday, October 13, for Professor Charles A. Lockhart; Lois Leavitt, '36, Lincoln; Lucile Linebaugh, '35, Wann; Blanche Westphalen, '36, Lincoln; Lottie Bryant, special, Lincoln; Frank Wodell, '34, Denver,

Colorado; Frank Miller, '36, Exeter; Lester Campbell, '36, Mound City, Missouri; Ronald Scott, '34, Rocky Ford, Colorado.

Ernest W. Lundeen, librarian, was elected first vice-president of the Nebraska Library Association at a regional conference of the American Library Association, and five state associations at Des Moines, October 13, 14. Mr. Lundeen was recently named recording secretary of the Lincoln Chapter of the American Library Association.

Paul D. Kennedy, '20, recently returned from missionary work in Laoag, Ilocos Norte, Philippines, gave the chapel address Tuesday, October 25, on "Religious Beliefs of Some Primitive Peoples."

Culver-Stockton College

Culver-Stockton College suffered a severe loss in the recent death of Julian R. Smith. Since 1921, Mr. Smith had been the business manager and treasurer of the college. He rendered a valuable service to the institution and his place will be difficult to fill.

Julian Smith was born September 28, 1873, twelve miles northwest of Canton, and lived all his life in Lewis County. Culver-Stockton had no more faithful servant and no better friend. He was identified also with every movement for the betterment of the Canton community. He was active in the Red Cross, a member of the Kiwanis Club, member of the Masonic Lodge, and for many years an officer in the Christian church.

Professor L. G. Fascinato, director of the band and orchestra at Culver-Stockton, took his high school band to the Keokuk celebration and won the first prize which was fifty dollars. Several of the college freshmen who played in the high school band last year played in it. Professor Fascinato also won the first prize of five dollars for being judged the best conductor.

At chapel President Wood read a most interesting letter which had been written by a real father to his son who was a student at a real American college three years ago. The father told his son that the real college was composed of four groups of persons:

1. That group of devoted men and women of the past who gave their money, time, interest and prayers that the institution might be founded, built, maintained and protected for the future.

2. The faculty who are the students' friends and not the taskmasters. They are imbued with a love of learning and a sympathy for the students.

3. The student body. From classmates a student will get a contribution second in importance only to that from the professors. Conduct yourself so that in your contact with other students and with the faculty you will reflect credit upon yourself and honor upon your parents.

4. The alumni give the college life its continuity. They are bound together by common experience, and have helped build the traditions of the institution.

Disciples Divinity House

Among the new students enrolled in the House for the Autumn Quarter are the following: Ralph Tietsort, who has been in Juvenile Court work in Omaha, Nebraska, and a graduate of Cotner College; Robert Sala, until recently pastor of the First Christian Church, Rochester, New York; Ralph Schock, College of the Bible, Andrew J. Blackman, Yale Divinity School; Sterling Brown, Texas Christian University; Edward Moseley, Spokane University; Forrest L. Richeson, Drake University; V. Marlin Smith, University of Illinois; John W. Cyrus, Eureka College; Miriam Hull, Hiram College; Kathleen MacArthur, a member of the faculty of the College of the Churches of Christ in Canada.

All of the men in the Disciples Divinity House are serving churches in some capacity in the vicinity of Chicago. The Chicago ministers and the students who are assisting them recently held a conference at the Divinity House, at which time methods for making their work most effective were discussed.

The men affiliated with the Disciples Divinity House have luncheon together each Tuesday in the dining room of the House, after which they discuss some subject of mutual interest. This group is looking forward to having Kirby Page as its guest on November 29.

Illinois Disciples Foundation

After-registration figures reveal some mighty interesting facts about the campus churches: The Disciples have the third largest Protestant group, about 650; though actually we rank fifth, because the Jews and the Catholics outnumber us with about 1,000 each. As usual, the Methodists come first with a good 2,000, and the Presbyterians follow with 1,500. We have the fourth largest graduate group; only the Methodists, the Presbyterians and the Baptists outrank us.

Of the students enrolled in the university, the usual percentage of church members is about five-sixths. The many religious foundations and agencies of the campus reach nearly 8,000 of these during a school year to bring them into helpful contact with their own particular institution.

There was a most interesting program at the Sunday night Forum recently when Professor H. E. Babbitt of the Department of Sanitary Engineering gave an illustrated lecture on Egypt and Pompeii, using motion-picture reels which he filmed while on a year's sabbatical leave from the university.

Kansas Bible College

More than 2,500 students have been enrolled in the courses in Bible, Religion and Missions. One hundred per cent increase in the enrollment of our university credit courses in the last ten years.

The Kansas Bible College has a four-fold program: It provides basic courses in Bible for full-time Christian service, it trains lay leadership for the churches, it seeks to inculcate a Christian philosophy

of life, it cooperates for a wholesome Christian atmosphere at the University of Kansas.

The Kansas Bible College is housed in Myers Hall. This building and equipment advantageously located on the campus of the University of Kansas is conservatively valued at \$75,000.

Lynchburg College

Lynchburg College opened its thirtieth session on September 12. The first four weeks have brought the enrollment to two hundred and sixty-seven, which is the largest during the first semester of any session since Lynchburg College has been a Senior College. There are one hundred and five students enrolled from the city of Lynchburg, and thirty others commute from the vicinity.

J. D. Montgomery has begun his work as alumni secretary for Lynchburg College. His coming into this position puts into effect a resolution passed at the annual meeting of the association last June, recommending that in cooperation with the college a full-time alumni secretary be employed.

Mr. Montgomery received his A.B. degree from Lynchburg College in 1916; his M.A. from Vanderbilt University in 1918; majoring in Sociology; and in 1920-21 he took special training at the College of Missions in Indianapolis, Indiana. In the fall of 1925 he spent three months studying in the Divinity School of the University of Chicago where he also spent the year of 1931-32 in postgraduate work.

Mr. Montgomery's experience includes pastoral work in his native state—Virginia; four years under the United Christian Missionary Society in Puerto Rico; and five years in Buenos Aires, Argentina, S. A. In Buenos Aires he was a professor in the Union Theological Seminary, and pastor of the Cramer Street Christian Church.

Randolph College

Randolph College has a 50 per cent increase over the enrollment of the first semester of last year.

Facilities for light housekeeping and acceptance of farm products in payment of fees have enabled a number of students to attend who otherwise would not be able to be in college.

The ladies of the local Christian Church gave a "shower" for the girls' dormitory which added many useful articles to the equipment and was evidence of a fine spirit of cooperation.

Transylvania College

Both Transylvania and the College of the Bible show an increase in students this year. The enrollment to date is 366 which is approximately 10 per cent more students than were on the campus up to February first of last year.

Additions to the library are coming continually. Mrs. Mary Huffman of Millersburg, has contributed a copy of *Sweeney's Sermons* together with a sketch of the life of John S. Sweeney. This was published by the Gospel Advocate Publishing Com-

(Continued on page 45)

"Inasmuch as Ye Have Done It Unto One of the Least of These My Brethren, Ye Have Done It Unto Me"

A Christmas Worship Service for the Sunday School

By HAZEL HARKER

Prelude—Christmas Carols

Processional—The departments of the Sunday school which usually assemble elsewhere may march into the main auditorium and take the places assigned to them while the adults sing "Joy to the World."

Christmas Prayer—by the pastor.

Hymn—"It Came Upon the Midnight Clear"—All.

Bible Reading—Luke 2:8-20.

Song—"What Shall I Give Him?"—Primary Department.

(If you do not have this song use any simple Christmas carol)

Bible Reading—Matt. 2:1-11.

Song—"Beautiful Star"—Junior Department.

(If you do not have this song you may use "We Three Kings of Orient Are")

Reading—"How Far to Bethlehem?"

"How long the way to Bethlehem?" so Mary must have said,
The patient donkey plodding on with weary, drooping head;
And Joseph must have found the road an anxious way and slow,
While nearing David's city in the twilight long ago.

How long the way to Bethlehem—the Magi from the East

Pushed on across the trackless sand that wears on man and beast;
Yet high of heart, with stedfast faith, they rode—nor called it far,
While overhead they still were led by that unswerving star.

How many miles from Bethlehem are we this Christmas night?

And yet—wherever children's hearts are lifted in delight,

Where want and care are curbed awhile because of gifts we bring
Then draw we near to Bethlehem, to praise our little King.

¹By Dorothy Brown Thompson, in *Front Rank*.

Song—"O Little Town of Bethlehem"—Junior Department.

Bible Reading—Matt. 25:34-40.

Hymn—"O Come All Ye Faithful"—All.

Reading—"The Christmas Message"

The world has grown old with its burden of care
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair
And its soul full of music bursts forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night

As the snowflakes cover thy sod.

The feet of the Christ Child fall gentle and white

And the voice of the Christ Child tells out with delight

That mankind are the children of God.

On the sad and the lonely, the rich and the poor

The voice of the Christ Child shall fall;
And to every blind wanderer open the door

Of hope that he dared not to dream of before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest trod.

This, then, is the marvel to mortals revealed

When the silvery trumpets of Christmas have pealed

That mankind are the children of God.

²Phillips Brooks.

Carol—"There's a Song on the Air"—Intermediates, Seniors or Young People.

Reading—"A Christmas Legend." (May be given by one child or by nine.)

They sat at supper on Christmas Eve,
The boys of the orphan school,
And the least of them all rose up to say
The quaint old grace in the old-time way,

Which always had been the rule:

"Lord Jesus Christ, be Thou our Guest,
And share the bread which Thou hast blessed."

The smallest scholar he sat him down,
And the spoons began to clink

In the pewter porringers one by one;
But one little fellow had scarce begun
When he stopped and said, "I think"—
And then he paused with a reddened cheek,

But the kindly master bade him "Speak!"

"Why does the Lord Christ never come?"

Asked the child in a shy, soft way;

"Time after time we have prayed that He

Would make one of our company,

Just as we did today;

But he never has come for all our prayer—

Do you think He would if I set Him a chair?"

Even as he waited the latch was raised,
The door swung open and lo!

A pale little beggar boy stood there,
With shoeless feet and flying hair
All powdered white with snow.

"I have no food, I have no bed,
For the sake of the Christ take me in,"
he said.

The startled scholars were silent all,
The master dumbly gazed;
The shivering beggar stood there still,
The snowflakes melting at their will—
Bewildered and amazed
At the strange hush; and nothing stirred,

And no one uttered a welcoming word.

Till glad and joyful, the same dear child
Upraised his voice and said,

"The Lord has heard us; now I know,
He could not come Himself, and so
He sent His boy instead;
His chair to fill, his place to take,
For us to welcome for His sake."

Then quick and zealous everyone
Sprang from the table up.

The chair for Jesus ready set
Received the beggar, cold and wet;
Each offered him plate and cup.
"Take mine," "Take mine," they urged him then;
The beggar thanked them, half dismayed.

And as he feasted and quite forgot
His woe in the new content,
The ivy and holly garlanded
Round the old rafters overhead
Breathed forth a rich, strange scent,
And it seemed as if in the green hung hall

Stood a Presence unseen, which blessed them all.

O lovely legend of olden time,
Be thou as true today,
The Lord Jesus stands by every door,
Veiled in the person of the poor,
And all our hearts can pray;
"Lord Jesus Christ, be Thou our Guest,
And share the bread which Thou hast blessed."

³By Susan Coolidge in *Missionary Gems*.

Hymn—"As With Gladness, Men of Old"—All.

(Let some of your Juniors or older Primary children gather the special offering unless you have already taken it by classes or departments and want to present it by designated representatives.)

Statement by Superintendent—

Offertory—(Christmas Carols)

Benediction—

The Missionary Organizations' Own Section

Potential Resources

HOW many members are there in your missionary organizations? How many women are on your church roll? How many of these women have been reached by your missionary society, young matrons' society or business women's guild? How many women attend Bible school classes and aid society that are not identified with a missionary organization?

One of the most important tasks (opportunity as well) of the missionary society is to enlist all women of the church in study, service and support of our world missionary enterprises. Every woman can render a contribution of self and substance and every woman will be helped in her spiritual growth and development toward becoming a world Christian.

First, procure a complete list of the women in the church, especially those in adult Bible school classes and aid society. When the executive committee meets to study these lists and plan for increased membership, the first matter should be the selection of those women in each group best fitted for definite assignment to this work. Not every woman can tactfully, lovingly and effectually approach another with the request for her membership. Carefully divide the list of prospective members, using, wherever possible, influential missionary women interested in the same activities for approach to the non-members.

The women who have the assignment to win for membership should be called together for a meeting with the executive committee. They should carefully study the women given them; they should be in prayer for them; they should decide the wisest manner of approach. They should fully inform themselves concerning the scope of our missionary work and be able to present its interests in a satisfactory way.

After a woman has done all possible with a prospect to no avail, she should notify the president about the situation. The name should then be given to another who should be told fully the attitude of the prospect as found by the first worker.

Every member of the society should select one or more women for whom she is in constant prayer. These names should be regarded as a very secret and personal responsibility.

Other women may accept responsibility for issuing special invitations to the prospects and also for arranging transportation to the meetings. A real service is rendered in planning that certain missionary women will "come by for" each one invited and that an automobile will be ready for the trip.

Make plans immediately to secure new

members. Do not be discouraged easily, for these women are worth winning and the Lord's work needs them. They are potential resources for splendid service in the advance of his kingdom.

"Hereunto Have Ye Been Called"

ALL of us can testify we never before experienced a time like this. So many problems are pressing upon us, so many difficulties are around us, that we are prone to see only the stumblingblocks and obstacles. We cannot be "Pollyannas" and deny the existence of these conditions, but we need to look above and past them to a real purpose in our missionary work—a sacred trust that we must keep.

In a history of our brotherhood, written years ago, there is a reminder that 1873 was a year of business panic and depression. This tells us that in the year 1875 the missionary support of our brotherhood had reached its lowest ebb, due to the depression and panic of 1873.

But in October, 1874, just between those two black years, a group of our women (our mothers and grandmothers) had the courage to realize that they were called for a purpose—to share in spreading the gospel.

Through such financial privations and such active opposition as we have never known, these women went forward. With courage that rose above opposition, with faith that surmounted difficulties, these early leaders of ours said, "Hereunto Have We Been Called."

We who serve today have just as surely been called to a high purpose, to a task given by the Master. All of us need to remind ourselves that we have been chosen by the Lord himself to carry his message to all the world.

"Hereunto Have Ye Been Called"

With Intensified Motives

"The Love of Christ constraineth us." 2 Cor. 5:14.

"WE cannot live without Christ.

WE cannot bear to think of men living without him.

WE cannot be content to live in a world that is un-Christlike.

WE cannot be idle while the yearning of his heart for his brethren is unsatisfied."

For Spiritual Enrichment

"Never let your zeal flag; maintain the spiritual glow; serve the Lord; let

your hope be a joy to you; be steadfast in trouble, attend to prayer." Romans 12:11, 12. (Moffatt.)

To Increased Membership

"She went her way and called Mary her sister secretly saying, 'The Master is come and calleth for thee.'" John 11:28.

To Enlarged Service

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

To Stewardship of Possessions

"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

1 Peter 4:10.

Our Missionaries

WHILE on furlough in this country Miss Lois Anna Ely spent weeks in the headquarters offices outlining plans and arranging materials for our six months' study on China. We are indebted to her for the splendid, well-organized six months' study for our adult societies. A rich supply of material is ready for our use due to her planning and to her we owe our debt of appreciation.

In this issue of WORLD CALL, in the section entitled, "Devotional Studies for Missionary Societies" you will find the first of the devotional studies for the China programs. This is the worship service for the January program. We are indeed fortunate to have these six devotional studies come from our beloved and honored missionary, Miss Mary Frances E. Kelly. She began the preparation of these studies last summer soon after the painful injury which confined her to her bed. But she never wavered in her willingness to help thus in our program materials. Out of her own long years of service and rich experience, out of her intimate understanding of China and the Chinese people she brings us these devotional studies.

Biographies of Miss Kelly and Miss Ely as well as of all our missionaries to China are made available in mimeographed form for those who wish to have them. It is a fine thing for us to get more intimately acquainted with our missionaries. See the Bibliography on China in the China Supplement for detailed announcement.

Programs for Adult Organizations

For the Leader of the January Program

Topic—Ministry Through the Church

My dear Leader:

AND here we are—ready to begin our study on China and it is up to you and me since we have been chosen leaders of the January meeting to introduce this altogether fascinating series of studies. I am sure you are just as eager as I to start the series off wisely and well. This getting started off on the right foot is important!

The first thing we need to think about, it seems to me, is the general plan for this six months' study. This is the interdenominational foreign mission study so that all age-groups everywhere in the churches will be thinking China. In our own communion special plans have been made for the study of China among our children's groups and on up through all ages and activities of our church life. For our missionary organization there have been planned a series of six studies which will take us through the close of this missionary year. Look at the general outline of programs on page 2 of the *Program Year-Book*. Two general divisions are given; "Seedtime in China," with three programs—Ministry Through the Church—Ministry Through Our Schools—Ministry Through Our Hospitals; "Harvest In China," with three programs—Changed Individuals—Changed Homes—Changed Communities. Isn't that a logical and helpful set-up and can't you just see us all getting new enthusiasm for the work as we get new information? Since our program is the first one I think we should outline in a little introductory talk this general plan and engender enthusiasm at the very start, urging all our members to be present at every meeting.

As a start for the three programs on "Seedtime in China," we have for our theme, "Ministry Through the Church" in which we will want to see just what we are doing through our evangelistic work and in building up the church in China. Let us consult pages 20 and 21 in our *Program Year Book* for the development of the topic, noticing as we do so how well the devotional theme fits into the study theme. Three features are suggested under "Presentation."

1. Preaching Avenues—an article by C. A. Burch, in the December *WORLD CALL*. This will reveal the various types of work carried on by the church in China. This will make a very good talk and should by all means be told and not read.

2. Responsibility Shared—a simple dramatization which gives a glimpse of a "Station Council" meeting. Two characters are required, a Chinese Christian worker, member of the Council and a missionary who is not on the Council.

3. Three Monologues—one on "Why I Chose My Calling" by a Chinese pastor, one on "Why I Love My Calling" by a

Chinese Bible Woman, one on "Why I Would Not Change My Calling" by a missionary. It would add to their effectiveness if the two Chinese messages could be given in costume. All three should of course be given in the first person.

The first of these features is found in the December *WORLD CALL* and the other two are offered as leaflets and will be supplied to you by the chairman of the program committee, or whoever is responsible for the program materials. Two copies of the dramatization are supplied so that each person having part may have her own copy.

In addition to these three features a wealth of other materials is offered. Many societies will want to have a history of the beginnings and early work of the China Mission. There is no finer source for this than the well-known, *Survey of Service* which contains over thirty pages on China, covering history, geography, etc., as well as the development of our missionary work. The most recent edition of the *Year Book of the Disciples of Christ* should be consulted to bring your information up to date. Your pastor will be able to loan you a copy. A Map Talk is always helpful and could be arranged with the above source material plus the material dealing with each of our mission stations as given in the "China Supplement." The map for this talk will also be found in the "China Supplement." This map is a double page spread and therefore large enough.

Speaking of that "China Supplement," you will want to make a careful study of it. It is sent out you know with the December issue of *WORLD CALL* and is crammed full of interesting information, pictures and helps for the China study in the coming months. I plan to take my copy to the meeting and show it to my group so that they are sure to know about it. As to further use of it for my January program I shall call attention to the pictures and information about the nationals and missionaries who are working as pastors, evangelists, Bible Women, etc., and save the ones doing medical or educational work for the coming programs.

You will find also in the "China Supplement" an article by Alexander Paul concerning the general work in China during the rapidly changing conditions, and also something about the Five-Year Program. This article should find its place somewhere in the study. It is very much to the point concerning present-day conditions.

Then too we have poets among our China missionaries! In January *WORLD CALL* will appear a poem by Miss Lyrel Teagarden, called "A Luchowfu Patriarch." Also a picture of Mr. Chen whom the poem honors. Also in January *WORLD CALL*, in "The Missionary Organizations' Own Section" is a poem by Miss Lois

Anna Ely, called "San Shih Wan Shan," concerning the celebration of the Chinese New Year. Since our program comes so soon after New Year I am sure we will want to tuck this poem into our meeting.

Take a look at the items under "Think On These Things." They really ought to find a place in our meeting and be made subjects for discussion or prayer. These are in your *Program Year Book*, page 21.

In the lists of materials for use during our China study you will find announcement regarding the mimeographed biographies of missionaries. Why not send for copies of those who are especially connected with the church in China? We need, all of us, to get more closely acquainted with our missionaries. Remember how intimately our mothers could talk of the missionaries as though they knew them in person? See announcement of these biographies in the December *WORLD CALL* or China Supplement or in the December *Missionary Organizations Bulletin*.

Now I know if I say one word more about materials available you will be frantic with desire to use it all and wish as I do that you could have an all-day program. I am hoping that our opening study on China is going to prove a most interesting program and that our attendance will be large and everybody so inspired that they will take solemn vows not to miss a single one of these China meetings.

Yours for a top-notch program,
ANOTHER PROGRAM-PLANNER. (E. E.)

A Word to the Business Woman's Guild

I HAVE been thinking especially about you as these program plans are being made. I think it is all material that will prove very appealing to your groups. The articles in *The Missionary Review of the World* would interest you I know, especially the one entitled "New Horizons for Chinese Women." Or take a look at the bibliography on China for a book review.

For the Fellowship Hour

IN THE "China Supplement" you will find an article called, "Let's Give a Chinese Party." And I say, "Let's." Sometimes during the China study we will want to have a regular Chinese party. But for January suppose we follow the suggestions for serving tea, Chinese style. We might make the officers or the people who took part on the program the guests of honor seating them according to Chinese custom. They should be previously instructed as to how they are to act. Then it would be fine to play a Chinese game. One is suggested in the January Bulletin, called "Stone, Scissors, Paper." It sounds like fun. Try it!

Programs for Young People

Circle

(For young people, ages 18-24)

1932-33: *Fellowship in Service.*

January Theme: *Do You Know China?*

Senior Triangle Club

(For young people, ages 15-17)

1932-33: *Building a New World Together With God.*

January Theme: *Do You Know China?*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1932-33: *Pioneering With Jesus on World Trails.*

January Theme: *Telling the Story of Jesus Around the World.*

YOU have been looking forward to the interesting study of China, and it is time to be ordering materials and making plans for the program beginning in January.

Program Packets for the Circle

Have you ordered your program packet of materials prepared especially for the use of young people in the Circle from January to June? This packet will be available the latter part of November and if you do not have a standing order you will wish to place your order at once. These packets sell for 60c. As you refer to your Program Year Book you will discover that we have not listed the materials by titles as they will appear in the program packet.

In the program packet you will find a folder, "To the Leader." These "Leader's Helps" will guide us as to the aim or purpose in the study for the month, they will refer to available discussion and report material in the packet, and will carry a list of splendid reference materials from which you may enrich your programs through securing that which is available in the church or public libraries.

World Call and China Supplement

WORLD CALL will carry articles on China in the current issues. The WORLD CALL should be in the hands of the leader that she may select those articles which have relationship to the theme of the month.

The China Supplement should be available for constant reference. It carries information regarding our missionaries, the stations and types of work.

As It Looks to Young China

Is a strikingly interesting treatment of the social and religious questions that Christian youth in China are facing today, and a challenge to American youth to cooperate in the world mission of Christianity. Each of the six chapters has been written by one of the outstanding younger leaders of the Chinese church in collaboration with a foreign colleague of his own choosing. Every Circle should have a copy. Price, cloth, \$1.00; paper, 60 cents.

The Missionary Review of the World

This magazine features "China" for the month of October. You cannot afford to miss the splendid articles written by informed leaders who are familiar with the China of today. Price, \$0.25.

CAN you imagine a country at the present time that would offer a more challenging study than China? Every time we pick up a newspaper or magazine we see an article about China. What do you actually know about the problems and needs of that nation? Are you familiar with the outstanding work of Christian leaders of China? Do you know the unusual work that is being accomplished by our missionaries? Can you discuss the share you have in building a Christian China?

Where Shall We Begin?

Order the new material for the Hi-Tri Club that will be available the latter part of November. If you have a standing order it will be mailed to you as soon as it comes from the press. If you have not placed an order do so immediately so you will have ample time to prepare for your programs.

The program packet contains one folder which the leader should read first of all. This leaflet will suggest the use of materials that are available in the packet. These materials have been contributed very largely by our missionaries, and you will always wish to use them in order to become familiar with their work in which you have a share. Reference will also be made to interesting books and magazine articles that will be available in the church or public library. These materials, if read or reviewed by members of the Hi-Tri Club, will assist everyone in a discussion of the needs and problems of China.

World Call and China Supplement

See paragraph in the Circle column.

As It Looks to Young China

See paragraph in the Circle column giving a description of this book. Every Triangle should have a copy.

The Young Revolutionist

This book is written by Mrs. Pearl S. Buck a missionary and novelist who attained recognition by the novel *The Good Earth*. She gives a picture of a great number of Chinese boys and young men as she has seen them during recent years. We see youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals only half understood, groping hungrily for a religious faith and eagerly helping to build a new China. Cloth, \$1.50; paper, 75 cents.

PLANS for the new year may be made in the light of our successes and failures in the past six months. Perhaps it may be well for the executive committee of the Triangle Club to check over carefully its aims for the year and see if at least half of them have been reached.

Telling the Story of Jesus Around the World

is the theme for the January meeting and there are many supplementary stories to be found in WORLD CALL. Here is a true story told by one of our Los Angeles friends.

You and I May Be Evangelists

Every day as she went to school, Mary Brown passed a fruit store kept by Japanese. The tables bearing a dozen kinds of fruit were so beautifully arranged they looked like a picture and every apple and plum, peach and bunch of grapes seemed to have been chosen and polished. Sometimes Mary stopped to buy fruit for her lunch and so she soon became interested in the little Japanese woman who seemed so anxious to please her.

Sometimes she noticed a Japanese girl about her own age at the cash register but for some time she did not have a chance to speak to her although she often wished she might do so. One day while she was waiting for the street car in front of the fruit store she noticed that the Japanese woman was not there and the young girl seemed to be selling fruit in her place. So she decided to stop and buy something.

"I am Mary Brown," she said, "and I have often wanted to talk to you."

"Thank you so much," replied the Japanese girl and they talked about the fruit and the weather. Then it occurred to Mary to ask, "Where do you go to church on Sunday?"

The Japanese girl hung her head. "When I was at home in Japan I went every Sunday to the mission Sunday school and church. All my family used to go to church. But since we have come to America we do not go. We do not know where to go. No one has ever asked us to go and we are afraid they would not want us. What do you think about it?"

Mary felt very much ashamed to think that no one had ever asked these new Americans to go to church. She arranged to call for them the very next Sunday and told her new friend that they would be very welcome because she and her friends were trying to practice World Friendship.

Devotional Study for Missionary Societies

Seedtime in China

"In the morning sow thy seed, and in the evening withhold not thy hand for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—*Eccles. 11:6.*

JANUARY

Ministry Through the Church

"In the midst of the church will I sing praise unto Thee." Heb. 2:12.

Hymn.—Shout the Tidings of Salvation, or Bringing In the Sheaves.

Prayer.—Two prayers of Thanksgiving. (Subjects suggested at the end.)

DURING the second year of our residence at the South Gate, Nanking, one evening a naked man whose whole body had been seared from head to foot ran into the door of the church crying, "Save life, save life." In less than half an hour eleven people—men, women and children in a similar condition had been brought in. They had been caught back of a fireworks store that had been ignited. I thanked God that in time of great extremity they instinctively turned to the church for refuge! No friend or neighbor would shelter them as they believed them to be under the curse of the fire demons. Only the church could be trusted to "save life." From this group three adults from one family came into the church. They were not regular attendants though our workers kept after them constantly. Often I wondered if it was worth while to call so often and invite so continually when they would come out to service only a few times a year. However now they have a grown son. He attends our Christian school, came into the church early and is one of our finest and most enthusiastic young people, of whom we have many. Truly "Thou knowest not which shall prosper."

In the country work we often went to Ko Tan Dsieh twenty-five years ago when there were but three Christians there. Crowds would come to see us and listen to the teaching. Our message of the *one* God was totally different from anything they had ever heard where there was a god for every place and every thing. The door has the door god, the kitchen the kitchen god, the earth the earth god, the latrine has its deity presiding over it. How could we make it simple enough for them to comprehend? We would take the illustration of the sun in the heavens being the source of life-giving heat and light to the whole earth; of the country with its one emperor. They would always agree that there could not be two emperors without a rebellion. We would then appeal to their very universal custom of one head in the home. They would always say, "There can be no two heads in the home without quarreling." We would then ask, if there is but one sun in the heavens, one emperor in the country, one head in the home is it not reasonable to suppose there is but one God in the universe? Often the faces seemed dull and uncomprehend-

ing. Then to be told that this was a God of Love when they only knew of demons whose function it was to punish and destroy! How very foreign to any idea that had ever been presented to their intelligence! Years later we went back to Ko Tan Dsieh. There was a church with members from all parts of the countryside, a girl's school of forty pupils and a boys' school of more than sixty. So it is in all the communities where the seed of the gospel was consistently sown. "For thou knowest not which shall prosper."

In 1916 Mattie Pounds who was for many years a member of the National Board of the Christian Woman's Board of Missions spent a month with us at the South Gate. She attended every worship service of the church. She did not understand a word of Chinese. One day on returning from church she said: "Though I understand not a word spoken in the service I have never been anywhere where the atmosphere is more conducive to worship. Your people are communing with God." Oh, how they love his church where it is possible for their hungry souls to commune with the infinite—a privilege new found for them! "In the midst of the church will I sing praise unto Thee."

A few years ago the Chinese church began a five-year program, the slogan of

which was the prayer, "Lord Revive Thy Church, beginning in me." Since then much emphasis has been placed on evangelism with gratifying results all over the land.

Prayers of petition.—Thank God that

1. Some of the seed sown in China has fallen in good ground and "Brought forth fruit, some thirty, some sixty, some a hundred fold."

2. Many Chinese Christians have caught the spirit of Jesus Christ and are being transformed into His likeness.

Pray

1. For the converts who must still live in the degrading atmosphere of heathenism. May they abide so near the Christ that "In him they will live and move and have their being."

2. That they all learn to read their Bibles so that they may "Feast on His Word." That it may be so "Hid in their hearts that they may not sin against Him."

3. That the Chinese pastors and Bible women may not be distracted by political unrest, but may be able to lead those patriotic souls who are trying to find a way out for China to the only "Way, the Truth and the Life."

4. That missionaries and Chinese workers may truly interpret by word and life the character of Jesus Christ.

5. That the Chinese Christians may find it their joy to share their Christ.

Hymn of consecration.—

NOTE: We suggest that these subjects for prayer be assigned weeks before the program is given.

MARY FRANCES E. KELLY.
Pasadena, California.

Echoes From Everywhere

At the Head Of the List

Our schools of India in their religious education program have as one of our chief guides the standard of religious education prepared by Don McGavran and Tom Hill. The primary and middle school's of Damoh have stood at the head of the list for the past three years. We are all set to win the flag again this year.

Our boarding boys have come back to school. We had a population of 86 boys here during the summer and they did a lot of work too. The farm well was deepened and rice fields were repaired. A good deal of grubbing was done. Roads were repaired. Tools were made ready for the rainy season work. Now with the return of the school boys and with the coming of the fresh welcome rains, it does seem as if it were time to start out again.

We held a meeting of the scout masters and decided to have five troops again this year. The group scout master has charge of a training class of patrol leaders. We sent two scout masters to a training

school for the summer and now we have a fine line-up. The same wolf cub leaders will carry on work among the cubs.

RAY E. RICE.

Damoh, India.

He Had Strong Faith

On a recent visit to the north our pastor at the little country church of Dadalaken related the following experience: A man past middle age was thought to be

World Call!



A gift to make the Christmas wish come true. It brings good cheer at Christmas and inspiration the whole year through.

dying of tuberculosis. The priest of the Catholic church of which he had been a member all his life visited him several times trying to get his confession. But the man finally told him that he had a New Testament and had been reading it and was convinced that only God and Jesus Christ, his Son, had the power to forgive sin and he would confess to them. At this the priest became angry and demanded that the New Testament be given up. But the man refused to give it up and the next day called for our pastor and asked him to tell him how to be a New Testament Christian. After an hour or more of instruction, he asked the pastor if it would be possible for him to be baptized. The pastor said "Yes, if your faith is strong." A couple of neighbors carried him in a chair to the river where the pastor lifted him in his arms and in that manner baptized him. Verily the gospel has not lost its power.

C. L. PICKETT.

Manila, Philippine Islands.

Contributions for Orphans' Home.

For years the Christian churches of Clinton County, Missouri, have sent liberal contributions in the way of provisions and other supplies to the Christian Orphans' Home, St. Louis. This year at a county meeting of the Woman's Council it was decided to do this in a concerted way. Accordingly a truck was secured and collections were made at Gower, Plattsburg, Lathrop, Converse and Cameron, consisting of canned fruit, vegetables, popcorn, walnuts, chickens, garments and quilts. Bethany Church supplied money for the expense of the trip and the Maple Avenue Church found it more convenient to ship by freight.

A Garden All the Year Around

Do wish you could see our beautiful station here at Lotumbe. We have many different kinds of flowers blooming all the time. The clean lawns and waving cocoanut and oil nut palms, with the river and forest lined banks across it, give us a most beautiful living picture every day. And I wish you could enjoy the sunshine which we have all or some of the time every day and the cool nights during July and August, and the fresh fruits we have every day just for the picking. Even

though we don't get potatoes and some other vegetables which we would like very much, we do have a garden all the year around and there is always something fresh coming from it.

MRS. D. L. WATTS.

Lotumbe, Africa.

Working for Others

A branch of the Needlework Guild of America has been organized in Florida Christian Home, Jacksonville, where the women find enjoyment in having a part in providing for the needs of those less fortunate than themselves.

A Near Tragedy

Our scout camp was a great success. Counting the leaders, we had 140. On the first day, a seventeen-year-old boy disappeared in the swimming hole. In four minutes, he was located and Sahas Ram brought him to the surface. Of course he was unconscious and was full of water. D. R. Ram, who used to be Dhana-wan (supported for years by the Omaha Christian Endeavor Society), and I began to work on him. In ten minutes, he could talk a little and from then on he came to life very quickly. As a result of the accident, life-saving, rescue work and resuscitation, were given a major emphasis. Many boys learned to swim too. Now that our swimming tank is filled with rain water and the new diving board is in place, our boys are keen to go on with the aquatics.

RAY E. RICE.

Damoh, India.

Back Home In Africa

At last, after nearly two years, I am back home in Monieka, Africa. It surely seems good to be back. Of course there are several changes but still it is home. The biggest change I found in the church and school. As you remember we had only one building for church and school. It was a one-story building with walls bricked up about three feet then open to the roof. About every six or eight feet is a brick pillar. The roof is made of leaves from a swamp palm: fastened together by little pins. These strips, which are about four feet long, are put on like shingles so as to make a lap of about

In Memoriam

Mrs. Myra Bricker, October 4, 1932, Fredericksburg, Ohio. Faithful member of missionary society. Age 72.

Mrs. Grace Mason Lacock, September 7, 1932, Los Angeles, California. Member of Magnolia Avenue Christian Church. Formerly of Indiana and Illinois. Friend of missionaries and ministers. Age 73.

Mrs. O. E. Vollemreider (Ethel Heacox), McArthur, Ohio. Graduate of Transylvania College. Life member of C. W. B. M. and treasurer of missionary society.

Miss Alice Biggs, September 19, 1932, Denver, Colorado. Devoted member of South Broadway Church.

Mrs. Mary A. Musser, Portsmouth, Ohio. Devoted member of the missionary society of First Church and literary chairman.

Mrs. Nettie Savill, September, 1932, Toledo, Ohio. Faithful member of Central Church and missionary society.

three inches. These are tied on with a vine brought in from the forest. The roof is supported by eight large pillars about ten inches square. The room is forty by sixty feet. This building was rather small for our two hundred or more boys and we have 125 in our women's school. So when I returned I found a new school building much to my surprise, for no one had mentioned it to me. You probably wouldn't appreciate its beauty and convenience as much as we do and as the natives do. It is a U-shaped building about forty feet long and each side is divided into five rooms, the long end room being used for assembly room. The children play in the open court. The walls are made of mud with the roof covered with leaves. We have room for twelve classes in this building. Of course, the floor is of mud, and as it dried it left large cracks in which the boys lose their pencils. Older boys have their classes in the new building. I really don't mean the older boys but upper classes, since some of our younger boys are in the upper classes.

GEORGIA BATEMAN.

Monieka, Africa.

Hidden Answers

1. What is the greatest piece of mission work in South America?
2. If Dr. Butterfield were "the missionary Mussolini of India" what would he do?
3. What is meant by regional support of benevolent homes?
4. What pets do the girls in Pendra Road have?
5. Who are the "Merry Widows" of Lynchburg, Virginia?

Seventeen members of the State Board of the Woman's Christian Missionary Society of Maryland, as they met to plan for the year's work. Mrs. Mary Jeter Longfellow, president, third from right.



Station UCMS Broadcasting

ACABLE has just come to headquarters announcing the safe arrival of Mrs. J. C. Ogden and Miss Grace Young in Shanghai. They, with Mr. and Mrs. M. H. Duncan and children left Batang August 23, reaching Litang nine days later. We have not learned just where the Duncans are. Dr. and Mrs. Norton Bare, who left Batang several months earlier, reached San Francisco October 18. The many friends of the work and of these workers will be glad to know that they were all able to escape from the bandit-infested country.

We regret to learn of the death of Mrs. L. G. Apperson in Fresno, California. Mrs. Apperson was the mother of Mrs. George E. Mosher of Africa. Dr. and Mrs. Mosher are at present in this country, so that it was possible for Mrs. Mosher to be with her mother.

The new officers of the Board of Managers of the United Society for the year 1932-33 are: S. J. Mathieson, Denver, Colorado, chairman; Mrs. George W. Buckner, Cannonsburg, Pennsylvania, vice-chairman; Miss Hazel I. Scott, Indianapolis, Indiana, clerk.

Partly in the interest of economy, the International Convention voted to amend By-Law II of the Constitution of the United Society, to provide for bi-monthly meetings of the executive committee of the society instead of monthly meetings as heretofore.

Alexander McEathron, missionary pastor in the Island Lake Circuit, Wisconsin, reports the erection of a church building at Sheldon, Wisconsin, by the men of the church. He says, "The building went up like magic. Thirty-five men poured concrete and sixty-seven men worked on the building the first day, some laboring when it was a real sacrifice. The building is 36x60 feet, with a full basement already cemented. A four weeks' meeting was held with thirty-six additions as soon as the roof was on."

Word comes of the recent organization of a missionary society of eighteen members in the youngest church of the District of Columbia area—Hume Springs, Alexandria, Virginia. At the installation service a message was brought by Mrs. Myrtle Barger, who has recently returned from mission work in Africa.

William G. Kitchen, working under the United Society in Vancouver, B. C., reports one baptism in September, one in October and several more in prospect. On a recent Sunday morning all but three of the entire enrollment of the Sunday school were present, two of the three being ill. The church and the several missionary or-

ganizations of the church have adopted the same missionary aims as last year, although many of the church members are unemployed and the recent "adjustments" by the United Society resulted in a considerable reduction in the pastor's salary.

Allan T. Shaw, another missionary of the United Society, reports holding a meeting of three nights in the home of Mr. and Mrs. Bert Dietz of Cogswell, North Dakota, with forty present each night. Eight persons made the good confession. One was a son of Mr. and Mrs. Dietz, four others grandsons (two pairs of brothers) and two were granddaughters (twins). The following Sunday a delegation of



—Fay Livingood.

An itinerant preacher of Damoh, India. He can repeat large sections of the Bible from memory and is very good at personal work

twenty-one drove from that community, a distance of 112 miles each way to participate in the baptismal service in the Fargo Church.

Miss Dee Yoho is remaining in Japan and will be on the Public Health staff of St. Luke's International Hospital, helping to carry out an eight months' experiment in health education among public school children in Skiji, the section of the city where the hospital is located.

Miss Rosella Kern, recently returned from the Philippines, is at present doing social service work in Columbia, Missouri.

Miss Edith Noffsinger of the Philippines, has accepted a position as science teacher and girls' adviser in the high school at Scranton, Iowa.

Miss Harriet Young, who returned from Mexico when readjustments had to be made, has established a kindergarten in McAllen, Texas, for American and Mexican children.

As we go to press the One-Day conventions are in full swing and reports indicate an unprecedented attendance and interest.

Miss Fannie Carlton is remaining in Puerto Rico as librarian in Polytechnic Institute, a Christian university conducted by the Presbyterian Board in San Germain.

Mr. and Mrs. I. D. Crewdson and Mr. and Mrs. K. C. Hendricks are taking some courses in Yale University this winter.

The following missionaries are assisting in One Day Conventions this year: Veda Harrah, C. G. Elsam, E. T. Cornelius, Frank Harnar, Paul Kennedy, W. H. Edwards, Martha Gibson, C. A. Burch, William Armstrong, Bertha Clawson, Velva Dreesse, George E. Miller, Mrs. W. B. Alexander, Mrs. C. Manly Morton, T. N. Hill.

T. Shizuoka, pastor of our Japanese church at San Bernardino, California, has been given a leave of absence in order to take a theological course in the University of Southern California. Miss Mary Elizabeth Fuller, who has served at Mexican Christian Institute, San Antonio, Texas, and in the Japanese Institute, Los Angeles, will have charge of the work in San Bernardino during the absence of Mr. Shizuoka. In addition to the preaching services, she is already planning for week-day religious education classes, Boy Scouts, under Japanese leadership (organized about a year ago), teacher training, mother and daughter cooking class, English and Bible for adults, and many other worthwhile activities. As the church membership is small and the Japanese people rarely have an opportunity to visit in American homes, Miss Fuller is entertaining two families to tea one evening each week, hoping in this way to become better acquainted.

Miss Polly Dye spent last year in Drake University, but is now back at her post with the Japanese Christian Institute, Los Angeles, refreshed and better equipped in every way to carry on the work so dear to her heart.

Speaking of Books

Recovery, the Second Effort

THIS volume by Sir Arthur Salter, K.C.B., British representative on a number of important international economic conferences, is a comprehensive survey of the economic situation following the World War and an analysis of the conditions which caused the economic collapse in 1929. The book will seriously disturb the equanimity of those who blame the President, Congress, prohibition, the farm bloc or the soldiers' bonus for the depression. It reveals causes which run longer in time and wider in geographic area than any one individual or any one nation. Sir Arthur believes that we are now witnessing the passing of an era—that the competitive system is in transition on a world scale and that vast changes are in prospect. In theory the *laissez faire* system is self-regulating, including trade balances, money, finance and credit. In the transition in which we now find ourselves they are not so. Our difficulty is that we have lost many of the advantages of the old systems while we have not yet gained the full benefits of the new. The failure of the Austrian credit-bank in May, 1931, brought on a world collapse which threatened to be the most serious in history, and was averted only through moratoria and extension of further credit. He believes that the program of action looking toward recovery involves first-aid measures, such as an international readjustment of debts and obligations, internal reforms in Europe and America, secondary measures, such as a stable currency, disarmament, a reformed and regulated credit system, and finally, a new world economic system of initiative and enterprise within a strong and flexible framework of law and custom.

JAMES A. CRAIN.

The Disciples in Kentucky

THIS book, at the centennial anniversary of the union of forces of Stone and the Campbells, is a faithful chronicle of struggles and conflicts in the dark and bloody ground where men were pioneers in religion as well as in founding a great commonwealth.

The celebrated Cane Ridge revival in 1801 released a flood of spiritual power. Three years later the Springfield Presbytery daringly dissolved itself and freed the churches from ecclesiastical control in a sincere effort to find common ground for all Christians.

The ideal was bright and alluring. The road to its realization was tortuous and difficult. The obstacles in the way were questions of creeds, church government,

open communion, organs, Sunday schools, the right to cooperate in extending the gospel, to say nothing of the harmonizing of the quips and quirks of clashing personalities.

To follow these explorers through the century of travel and travail is to enjoy a lively human interest story, to take a thorough course in spiritual engineering, and to provide a background for the sane, constructive thinking the coming church must do to serve its generation as faithfully as these fathers of the faith served theirs.

I. J. CAHILL.

Social Research

A NEW work by an associate professor of sociology in the University of Pittsburgh that will be of more interest to students of social science and those engaged in sociological research than to the general reader. The work treats the difficulties of objective observation of social phenomena, terminology and classification, principal methods of social research, the intricacies of field work, case studies and statistical methods, and the measurements of social attitudes and social institutions. In the appendix there is a splendid list of selected references and an index of published sources of social data, though there is evidence of lack of thoroughness in its preparation. The appendix giving reference to types of social measuring devices is especially good.

JAMES A. CRAIN.

Lyric Religion

ONE of the most beautiful and inspiring books that has come from the press recently is *Lyric Religion*, by H. Augustine Smith, director of fine arts in religion and professor of church music, hymnology, and allied arts at Boston University.

In this book Professor Smith writes in his usual clear and interesting style of one hundred and fifty hymns, including practically all of those favorites known to every churchgoer on the continent. The text of each hymn is given, including original stanzas which are no longer sung, and in many cases the hymn tune accompanies the hymn. Then follows the biblical passage on which the hymn is based and the story of the author and of the hymn.

An analysis of the hymn and its use in worship is also given, and where possible services of worship are appended using the hymn in a natural setting. Picture services and dramatizations are included wherever they are suitable.

This book is a valuable handbook for ministers, directors of religious education, organists, choir singers, and the leaders of intermediate, senior, and young people's departments of the church school. It is profusely illustrated and contains four hundred pages.

CYNTHIA PEARL MAUS.

Handbook of the "Scandal"

THIS is the sixth edition of the *Handbook of All Denominations*. It has been completely rewritten and enlarged, so that in its three hundred pages one may find a concise summary of the history, doctrinal position and numerical strength of each of the two hundred and thirteen denominations in America. Every minister should own a copy of this book. One wonders what an intelligent Buddhist or Confucian scholar would say should a copy fall into his hands.

Sociology of City Life

STARTING with the earliest beginnings of city life, Professor Carpenter, sociologist in the University of Buffalo, traces the growth of our modern metropolitan cities with all their complexities of social, economic and political life. Chapters six and seven, treating the impact of the city upon personality, work, home worship and recreation, are important contributions to the subject. On the debit side of city life he charges poverty, crime, mental disease and suicide. He believes that the long-run effects of city life upon personality adjustment are: (a) overstimulation, (b) insecurity, (c) degeneracy, and (e) suicide. He believes that with the extension of transportation and communication there is bound to be a dispersion of population.

A splendid textbook for the city pastor who wants to be aware of the forces playing upon his task.

JAMES A. CRAIN.

Books Reviewed in This Issue

LYRIC RELIGION, by H. Augustine Smith. Century Company, New York. \$3.00.

THE NEW HANDBOOK OF ALL DENOMINATIONS, by M. Phelan. Cokesbury Press, Nashville, Tennessee. \$1.75.

THE SOCIOLOGY OF CITY LIFE, by Niles Carpenter. Longmans, Green and Company, New York. \$3.50.

SOCIAL RESEARCH, by George A. Lundberg. Longmans, Green and Company, New York. \$3.00.

RECOVERY, THE SECOND EFFORT, by Sir Arthur Salter. The Century Company, New York. \$3.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Bibliography of China Material*

What, Where, When and How

Reading Books on China

SOME CHINESE FRIENDS OF MINE, by Miss Kelly. Interesting character sketches of some of our Chinese men and women with whom Miss Kelly, one of our pioneer missionaries, has lived and worked for many years. Price \$1.00.

SHI, THE CHINESE STORY TELLER, by Dr. E. I. Osgood. There probably was never a Chinese converted to follow Christ who overcame more, paid a greater price, or had more to give to the Kingdom, than Shi. Price \$1.00.

THE LONE PINE PRINCIPAL. The story of Emma Lyon, by Mrs. Eva Dye. A large art booklet, about the size of WORLD CALL, in which Mrs. Dye, in her friendly appreciation of one of our pioneer educational missionaries, challenges the interest of the reader in Miss Lyon's work. Plentifully illustrated. Price 25 cents. Formerly 50 cents.

PORTRAIT OF A CHINESE LADY, by Lady Hosie, is admitted by all readers to be one of the finest background books on China available at the present time. Beautifully written by one very familiar with conditions there, it is most worth while. It is available in most public libraries. Cloth, \$5.00.

EAST WIND: WEST WIND, by Pearl Buck, is an interesting story of the contacts between East and West. Pictures of family life reveal the traditions of the Chinese and the way the younger generation is breaking away from them. Cloth, \$2.50.

THE SPIRIT OF THE STREET, by Priscilla Holton, consists of thrilling stories of Chinese life, told by a young missionary who taught in a girls' school. Especially interesting for girls. Cloth, \$1.00.

THE YOUNG REVOLUTIONIST, by Pearl S. Buck, a story written for Intermediates, about two boy soldiers in the Chinese

Nationalist army, but its mellow beauty will make you read on to the end of this, no matter how old you are. \$1.50 cloth, 75 cents paper.

GODS OF WEALTH AND WAR, by James Livingstone Steward, shows the methods used by the Communist army and helps one to visualize conditions in China. Cloth, \$2.00.

Plays on China

BETROTHAL OF MAI TSUNG, THE, by Kyung Schien Sung and Vida Ravenscroft Sutton. A love story of a Chinese boy and girl who become Christians, attend college in America and object to the old Chinese betrothal customs. There is trouble, but a solution is found. Fifteen characters. About 1 hour. 25 cents.

THE COLOR LINE, by Irene Taylor MacNair. A remarkably strong play of present-day China. Characters are: president of an American college, three college girls, two college boys (one a Chinese). Simple setting and no special costumes except one military uniform. About 30 minutes. 25 cents.

THE HONORABLE MRS. LING'S CONVERSION, by Jean H. Brown. A Chinese play in which humor and pathos are admirably blended with the realities of life in a Chinese home and in a mission station. Fourteen characters. About 1 hour; 35 cents.

SLAVE GIRL AND SCHOOL GIRL, by Helen L. Willcox. Shows a Chinese bookseller's experiments with "Western Learning," and his daughter's friendship for a kidnapped slave. Seven characters. 25 to 30 minutes. 15 cents.

DEEP WATER. A one-act play, using 15 characters: 7 women, 3 men, 5 children. Mostly Chinese. A Chinese girl educated in a Christian school points the Way to her family and friends in time

of flood and sickness. Written to accompany the book *Lady Fourth Daughter*. Price 10 cents.

WHEELBARROWFUL OF LIFE, by Mary Jenness. A simple play for Intermediates or Young People, showing Christian influence on present industrial problems in China. Eleven characters. About 25 minutes. 15 cents.

No LANTERN FOR WU LEE, by Helen A. Murphy. A play of unusual charm and artistic merit, for boys and girls. Shows the influence of a missionary doctor in breaking down prejudice. Sixteen speaking parts and as many others as desired. About 1 hour. 25 cents.

Plays About Our Work in China

A VISIT TO THE CHEN FAMILY, by Marguerite Bro. A one-act play. Characters 6: 4 women, 2 children. New hope in the education of women in China. Price 15 cents.

ENROLLMENT DAY IN CHINA. A one-act play by Marguerite Bro. Seventeen characters: 12 men, 4 boys, 1 woman. All Chinese but one. Price 15 cents.

A VISIT FROM MISS KELLY, by Lucy King DeMoss. One woman, 6 girls. A very short playlet, in which Miss Kelly tells of her work. Good for Intermediate girls. 10c.

Stereopticon Slides on China

CHINA: FARM OF 400,000,000 PEOPLE. Christian Girls' School, Nanking, China. Work of Disciples of Christ in China. What a New Missionary Saw in China.

NOTE: The United Christian Missionary Society does not charge a rental fee, only asking the user to pay the carrying charges both ways. The user pays for all breakage. In ordering slides it will be well to give first, second and third choice of sets as well as dates. Write for a full list of Lantern Lectures.

Supplementary Materials on China

(Resource material on our own work in China will be available by December 1, 1932: A free packet containing some general material of interest to any adult, but mostly mimeographed pages upon which are detailed indices to sales material and packets of specialized material—such as project—for which request must be sent—and for most of which a specified amount of postage is required.)

Contents of Free General Packet on China—

- 1) An index to the contents of packet (mimeographed on blue sheet).
- 2) A reprint copy of a two-page bibliography of China texts, references, and supplementary materials (see page 42 in November and page 42 in December, 1932, issues of WORLD CALL).

3) Index of mimeographed sheets containing one biography to a sheet, of every missionary of the China Christian Mission in service, as well as some now retired. (Postage 10 cents for 50 copies.)

4) Index of packet of project resources, listing in detail what is available, such as:

- a) Plats of compounds of Nantung-chow, Luchowfu, etc.
- b) Suggestions for parties. (Etiquette, refreshments, invitations, decorations, games.)
- c) List of models, paper patterns for handwork, etc. (Chinese flags, paper sampans, pagodas, and Chinese costumes.)

5) Index showing what is contained in

the Children's Special China Packet for the use of Junior groups in church schools of missions, Mission Band, Junior Church, daily vacation church schools, etc. This special packet will be sent on request only.

6) Index of packet containing leaflets and mimeographed material for six studies on our own work of especial interest to men. Suitable to supplement use of interdenominational mission study texts for church schools of missions. Packets will be priced at 50 cents.

7) Index of contents of the "China Supplement" (sent with the December, 1932, issue of WORLD CALL to the subscribers. Additional copies, 10 cents each or 3 for 25 cents).

Helps for Leaders of Junior Groups

THANKSGIVING is over. The children are already beginning to think about Christmas. The church, home and community are having activities of various sorts. The programs for the Junior Christian Endeavor and Mission Band are found, as usual, in the first of the month issue of "Junior World." Various suggestions are given there for things to do. It is also desirable that the children should have close cooperation with the Junior Department in any service activities. Perhaps it should be said here that the offering of the Christian Endeavor and Mission Band does not go to the Benevolent Homes, since that is the responsibility of the Sunday school, and since the same children will be giving to the Benevolent Homes through their special day offerings. The missionary meeting of the month does give opportunity for closer study of the work being done, and for developing plans of study and service through the Sunday school.—Grace W. McGavran.

Program Helps for Junior Leaders

December Eleventh—"The Angels Song"

THIS second meeting of the month is the missionary meeting of the Christian Endeavor and provides material for the meeting of the Mission Band. It is especially fitting at Christmas time that we study the care which our church takes of homeless boys and girls and of the aged. There is a great deal of extra material which is available, if it has not already been used in the Sunday school department. The general superintendent will have received a free pamphlet entitled "Jesus the Friend of Everyone," which has other stories and materials in it. If the Junior superintendent of the Sunday school is not using them these materials are available for your use.

There are two stories in *Junior World* which have bearing on the subject. One of these "The Runaway Four," is a fiction story that is based upon one of the needs which the homes have tried to meet, that of keeping together children of a family. Another story "When the Christmas Spirit was Stretched," is based on fact, but is not one of the actual-happening stories which we are sometimes able to give. Other source materials will be available in *WORLD CALL*, *Survey of Service*, and other places.

The meeting this month may be given in the form of a report, using the material which is given in *Junior World*. Some leaders may prefer to go to the trouble of making an animated map. This can be done by having a large map of the United States with circles cut out and placed where the various homes are located. Each child speaking could then speak from behind the map, sticking his head out through the opening at the time of speaking. *Junior World* gives material for only six of the homes. The source materials mentioned will give information on the other six which could be worked out by the boys and girls themselves.

A very interesting discussion on what would happen to old people and children if we had no church in this country to look after them, or if the people of the church did not care about them, can be well worked out. It is possible there is a poor family or an aged couple in the church itself who are being cared for by the church members through the winter. It would be quite appropriate for the children to make gifts for the children of such

a family or for the old people instead of sending such gifts to the Benevolent Homes.

The meeting should certainly result in thoughtfulness and care for old people in the homes of the boys and girls themselves, as well as for a feeling of sympathy for the homeless old people who are gathered into our Benevolent Homes.

Some have written in asking about the offerings from Mission Band groups. It is still quite all right for you to designate your offering to the Children's Special. The Benevolent Homes are being cared for through the offerings from the Sunday school and our boys and girls will want to do the best they can there. They also have a responsibility to the home and foreign missionary work and other phases of the work through the Mission Band and will want to take care of their responsibility there.

It would seem wise to keep the offering of the Mission Band to the Children's Special or whatever it has been going for and let the Benevolent Homes receive the finest support the children can give through the Sunday school.

December Eighteenth—Wise Men Always Seek Jesus

This meeting is one of the ones in which special emphasis is put upon the Wise-men bearing gifts. It is not exactly a discussion topic. The program as given in *Junior World* suggests a study of pictures and of hymns which tell the story of the coming of the Wise-men. It might be interesting to have a group of the church hymnals brought in, or if you as leader have hymnals which contain Christmas carols other than those given in the children's book you might have those also. It is quite as effective to read the verses of some of the hymns sometimes as to sing them. One finds that the story of the visit of the Wise-men is told from so many different angles, as each hymn writer thought about something else in connection with it.

If you have one picture which is large enough for the whole group to study, considerable time might be spent in trying to see what the artist was trying to tell, and the details with which he sought to bring out the different points of emphasis in the story.

Following this we find in the *Junior World* a discussion about followers of Jesus through the ages to today. If possible the discussion or study should end with a consideration of the things which children themselves can bring as gifts to

the Christ Child. One would not want to let this matter rest with the bringing of an offering. There are so many ways in which the children can use their talents, and there are so many of the homely everyday things which they can do, that a general discussion should end with each child feeling that he has some special gift or service which he can offer as worthily as did the Wise-men theirs.

It would be fine if the children could continue with their gift making for old people in their homes if there are any, for the aged or poor in the church (being always careful to keep a patronizing attitude out of the picture), or for one of the children's or old people's homes.

The children may want to take part in the Christmas play in the singing of carols or of other Christmas activities. These would need to be carefully supervised to be effective.

December Twenty-Fifth—Christmas Carols We Love

There will probably be very few places where a meeting of the Christian Endeavor on Christmas Sunday afternoon will be practical. If the meeting is held at six-thirty and other groups are meeting, that is a different question. The wise leader will of course make substitutes for this meeting and thus meet her own situation.

It would be very suitable for the children to contribute carol singing, as a group, to a Christmas party at the church if there is one. It would be suitable for them to go caroling Christmas Eve or early Christmas morning. It would be quite a fine thing for them to go to the home of some of the older members of the church on Saturday afternoon and sing carols.

Any of these or other things which may suggest themselves may take the place of the Sunday afternoon meeting if you so desire.

If the meeting is held it will want to be one of the happy, informal, good-time meetings which have a spiritual note deep enough to make itself felt through the coming year. Singing the carols, reading the Scripture about Christmas, telling something of how the carols came to be written, learning a new carol or two, learning to sing, "Watchman Tell Us of the Night," as an antiphonal song, and having at least one verse sung of as many Christmas carols as the children know and love, would probably be the best sort of a meeting to have. While one would suggest that a brief meeting would be better than a long-drawn-out one, some groups

will want to tell what they like best about Christmas, or others may care to try to mention some of the ways in which they are going to try to carry the Christmas spirit through the next year.

If the group is a small one it might be nice to have the meeting at the home of the leader, and to have Christmas books and pictures for the children to look at after they arrive.

January First—Looking Ahead

We come again to the first of January and the making of resolves for the new year. In the suggestions for the meeting in *Junior World* Miss Adams has made some very practical observations. We should like the group to note particularly the comment she makes that simply saying that we are going to do certain things and then going ahead without half trying may weaken our wills and do us harm instead of strengthening us. Certainly there is nothing to be gained by leading a group of children into the making of a number of New Year's resolutions. It would be much more to the point to discuss how one goes about forming a good habit that one has resolved to adopt for the coming year.

Many children make a resolution and then feel that the first time they break it the charm is broken and that it does no good to take it up again. Why not discuss in your meeting some of the ways of forming the habit of doing the thing which you decided to do? For instance, Jane resolves to get dressed quickly enough each morning to help her mother get breakfast on the table. She jumps out of bed two mornings and gets down and helps. The third morning she goes to sleep after she is called. The fourth morning the room is cold and she hesitates about getting up until it is too late to help her mother. The fifth morning she gets down in time to do just the tag end of things. The sixth morning she sleeps late again, and the seventh morning she takes so long to dress that nothing is done. What is the thing for Jane to do then? Boys and girls will have a good many ideas to offer on the subject.

Perhaps Jane does not realize how much she is failing to keep her resolution. Would it help if she kept a chart and marked up only those days on which she actually accomplished something? Would it help her to try to see how many days she could have marked up in each week and how many weeks in the month she could have at least a fifty per cent record. A failure this week could be compensated for next week. Getting ahead this week would raise her per cent just that much.

The same sort of thing could be done in connection with the meeting of the Mission Band or Christian Endeavor. Miss Adams suggests that they talk over some things in the meeting which need improving upon. It is no use making a general resolution covering things one intends to do. Some of the ways in which these things may be carried out may be discussed before resolutions are made, and then some

way of checking up on resolutions to show their failure to carry them out the first week or the first month, does not mean their being discarded for the rest of the year.

The last subject which Miss Adams suggests discussing is that of helping the Juniors to see that the things that they try to carry out each day, each week, and each month, are the things which decide what sort of men and women they are going to be. We do not want our children to be too introspective. At the same time we do want them to realize that the building of character lies to a large extent in their own hands. There will be hymns and prayers which you can use with the children in the group, and which they can use at home which will help them in keeping before their own minds, the fact that a New Year's resolution is not something for January 1, but an aid to growth throughout the whole year.

The Children's Special

WHAT is the next Children's Special going to be?" One that you will all enjoy. No other than our hospital at Luchowfu, China. Can you imagine a more interesting piece of work to support?

Be sure to read, in *Junior World* for January 1, 1932, the suggestion for studying the Children's Special. It is not labeled as suggestions. It is called "Boys and Girls in America Lend a Hand." But it has an idea for carrying out a study of the hospital just the same.

Besides studying the hospital you will want to decide, or rather you will want your boys and girls to decide whether they want to send their regular offering to the support of the hospital at Luchowfu or not. Perhaps they would rather find out something about it first. That would be a good way to motivate the study. Here is a piece of work to which we can send our missionary money from January to June if we wish to. Wise spending of money means finding out first how it will be used. We want to find out all we can about China and about the hospital at Luchowfu in particular so as to help us decide.

May we say a word about remittances? Any offering of the children, from Beginners through Junior may be sent to apply on the Children's Special. This means any group, Sunday school, vacation school, Junior Mission Band, Junior Congregation, or any other group. Any offering may be designated, whether regular or special. Since Children's Day is a Foreign Missions day, and Easter is now Home Missions, it would be wiser to let the Easter offering go toward Home Missions, and then, if you want to, designate your Children's Day offering for the Children's Special. Or if you have a budget system, you may want to designate some of your regular offering. Or the boys and girls may want to make a special offering for the Children's Special. They may want their Junior Mission Band offering to go toward it. Any of these may. None of them have to. The Chil-

dren's Special is an opportunity to link study of a piece of work with the chance to have a real share in its support. There are several thousand dollars in the budget of the hospital at Luchowfu which boys and girls in America can supply. It will give them a real thrill to feel that they are paying for nurses, bandages, food, medicines, X-ray, and all sorts of other things for a whole six months.

The packet of free materials will be ready about December 1. We do not advise starting this study before January 1, for that is the time that the source material starts appearing in *Junior World*. In the meantime, engrave the name Luchowfu upon your heart, and watch WORLD CALL (see especially the December supplement), for material on the hospital and other work there. Pictures will be eagerly welcomed by your children. The packet will contain lists of other source materials and you will find the W.M.S. and other program materials full of rich sources. We shall have some further suggestions upon this page next month.

The Christmas Offering

THE Christmas offering this year in our Sunday schools is, as usual, for our Benevolent Homes. One difference is that you will be supporting the home in your territory unless you ask for your money to go to something different. Boys and girls are always happy to have a chance to take care of the helpless and homeless. There is especially good material this year to help make the picture vivid to them, and to make them feel that this offering is a real part of Christmas happiness.

Be sure to get from your pastor or the general superintendent of your Sunday school the pamphlet, "Jesus the Friend of Everyone." It has in it stories, suggestions for worship and suggestions for dramatization and poster. *Bethany Church School Guide* has in its Primary and Junior sections worship services based on the stories in the pamphlet referred to above. *The Children's Packet, Christmas 1932*, has in it more stories, the dramatization worked out, pictures, and other helps. It costs ten cents, which covers but a small part of its cost, but we want you to have these additional helps if you care to have them.

Buy Your Children Books for Christmas

Primary—
Chinese Children of Woodcutter's Lane. 85c.
Little Kin Chan (Japan). \$1.00.
The Call Drum (Africa). 60c.
Fragrance and the Others (China). 60c.
The World on a Farm. \$1.00.
Junior—
Waterless Mountain (American Indian). \$2.50.
Nayka—the Indian Boy. \$1.00.
The Spirit of the Street (China). \$1.00.
Jumping Beans—Story Book Edition—(Mexican). \$1.00.
The Burro's Money Bag (Mexico). \$1.00.
Aunt Kathy Tells Us (Japan). \$1.00.

Busy Days on the College Campus

(Continued from page 33)

pany, of Nashville, Tennessee, and the date on the title page is 1892. Mrs. Mary W. Williamson of Fort Thomas, has contributed a *Souvenir History of the Christian Church of Cynthiana, Kentucky*. It is from the press of Jennings and Pye, Cincinnati, Ohio, and its date is 1901. In this latter book there are a number of fine pictures of former pastors, one of which was J. C. Walden, the father of Mrs. Williamson.

Professor C. L. Pyatt spent the weekend of October 9, at Jacksonville, Illinois, his old home. The occasion was the celebration of the centennial of the church. It was founded by Barton W. Stone in 1832. Professor Pyatt gave the address on "An Appreciation of Barton W. Stone."

Texas Christian University

A girls' equestrian club has been organized at Texas Christian University with Miss Miriam Miller of Waco as manager. Seventeen girls are charter members of the organization. The girls plan to try out polo and hope to become proficient enough to ride in the rodeo at the Stock Show here next March.

Miss Mary Rowan, sophomore student from Wharton, Texas, has been named "Band Sweetheart" of the Horned Frog Band of Texas Christian University. Miss Rowan was selected for the honor by the band members from a field of fourteen candidates.

One hundred and twenty-two students in Texas Christian University hold scholarships awarded by the university, according to Dean Colby D. Hall. These scholarships are valued at from \$100 to \$150 for the school year. Seventy-six are held by ministerial students, seven by honor graduates of junior colleges, 13 by honor graduates of high schools, 11 by juniors who have made special attainments, eight by band members and seven as a result of miscellaneous awards.

A portrait of Napoleon, painted by Francois Gerard, has been loaned to the library by S. M. Gaines of Fort Worth. The picture is an original which Mr. Gaines found in an antique shop in New Orleans. Napoleon was twenty-eight years old at the time the portrait was made, and is wearing his coronation robes. The picture is considered one of the best likenesses in existence of the famous emperor.

"Like father, like son," is exemplified on the faculty of Texas Christian University this year. The father, Professor E. W. McDiarmid, and the son, John McDiarmid, are both members of the T. C. U. teaching staff. McDiarmid, senior, is head

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Christian Board of Publication
St. Louis, Missouri

of the department of philosophy, chairman of the university's athletic committee and tennis coach. McDiarmid, junior, is instructor in government, and one of the foremost tennis players in the Southwest.

Miss Rebecca Smith, chairman of the English department of Texas Christian University, received the Doctor of Philosophy degree from the University of Chicago this summer. Dr. Smith is the

only woman to head a department in T. C. U.

The annual home-coming of Texas Christian University was observed here Friday, November 11, on the occasion of the T. C. U.—Texas football game. Invitations were mailed to all T. C. U. alumni and former students. Edwin A. Elliott of Fort Worth is president of the state alumni organization.

A Missionary Story With Consequences Reaching Two Ways

As told at a missionary breakfast in Indianapolis

By J. B. LEHMAN

IN 1888 a representative of the Southern Christian Institute came to Angola, Indiana, to solicit funds for the school. She suggested that if they could not give money immediately they might adopt a boy and raise the money later. There was then in the church a young woman's missionary society as an auxiliary to the Christian Woman's Board of Missions. They at once set to work to make quilts and other things they could sell, and the school selected King R. Brown of Claiborne County, Mississippi.

The society had in it Ethie Burlingame, Matie Burlingame, Emily Kinney, Georgia Kinney, Winnie Goodale, and a number of others who gave of their own money and did work to secure the funds needed to put King R. Brown through school. That was forty-four years ago and we can now trace the influence to some of its fruit as it extended in two directions. Let us see first what became of King R. Brown; then what became of the girls of the missionary society.

King R. Brown finished his education as far as he could in the school and then married and became a preacher of the gospel. His oldest daughter, Celeste, graduated at S. C. I. and married Zach H. Howard. They taught a while at S. C. I. then at Jarvis Christian Institute, then they took churches in Oklahoma. He is now state evangelist of Oklahoma. His next daughter, Rosa, graduated at S. C. I. and taught in the Alabama Christian Institute. For over fifteen years she has been field worker for the women's missionary societies in the Negro churches. The third daughter, Anna, graduated and then taught a while in A. C. I., married, and is now teaching in Alabama. His son, Willie, attended the same school for a time and is now working in California. His four granddaughters, Celeste Howard's children, all went to school at S. C. I. and graduated there or at Jarvis. Two of them graduated at Hiram College. Another granddaughter, Anita, graduated at S. C. I. Elder King R. Brown became the most outstanding minister in Mississippi. His wife has been president of the women's work much of the time. Last June he died. The leaders of all religious bodies in the region came to pay respect to his memory. The mayor of the town

said Claiborne County could not have been what it was if he had not been there.

Now let us look for the other direction of the influence. Ethie Burlingame went with me to take charge of the Institute in 1890 and here we have been in close touch with what he did. He did more to bring students into the school than all other preachers put together. Emily Kinney married Grant K. Lewis and he has in the last ten years had much to do with the Negro work. Georgia Kinney married Miner Lee Bates who became president of Hiram College and he and Georgia did much to help Celeste Howard's two girls through Hiram. Matie Burlingame married W. W. Sniff and Winnie Goodale married Benjamin S. Ferrell. Both families worked in many pastorates.

And the end of the story is not yet. Who knows what in the future will yet come forth. Does missionary work pay?

A Holy Check Book

THING makes your ledger a holier book when one page is a God-page. It gives a new worth to your check book when every now and then a stub records your loyalty to the King. How cheerfully, too, one pays out his tenth when he recalls that for every dollar that he uses for God, God has given him nine for his own use. This plan lifts our giving far above all emotional, impulsive, or selfish motives for doing our duty. And how pleasant to have the financial success of God's work shifted from our shoulders to his, he become responsible for results.

LUTHER LOVEJOY.

For the Church School Worker

In the November World Call

For the superintendent:

The first page

An Increasing and Developing Discipleship—Roy G. Ross, page 7.

Evangelism—Joseph D. Boyd, page 7.

Leadership—Lin D. Cartwright, page 8.

Stewardship—Ben Holroyd, page 9.

Fellowship—Eugene Charles Beach, page 9.

Quotations from Convention Addresses, page 24.

Receipts for Four Months Ending October 31, 1932

United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$34,797.61	\$12,217.97*	\$ 210.00	\$1,232.00*
Sunday Schools	8,697.25	3,307.44*		14.25*
Christian Endeavor Societies	638.31	141.45*		
Missionary Organizations	60,167.69	17,587.17*		243.89*
Individuals	5,101.15	922.28*	2,835.25	251.10*
	\$109,402.01	\$34,176.31*	\$3,045.25	\$1,741.24*
From Miscellaneous Sources				
Bequests	\$ 4,772.76	\$ 3,872.76		\$4,068.66*
Interest (U. C. M. S.)	21,214.32	3,104.33*	1,152.93	421.65*
Interest (Old Societies)	6,103.49	6,735.13*		
Gifts from Old Societies	10,044.91	5,139.49	4,764.63	7,468.33*
Home Missions Institutions	13,357.65	665.51		
Benevolent Institutions	18,250.77	701.43*		164.37*
Foreign Field Receipts				
Annuities			3,650.00	1,400.00
WORLD CALL Subscriptions and Advertising	9,628.53	1,042.81*		
King's Builders		509.64*		
Literature	7,772.28	2,884.90*		
Miscellaneous	12,191.19	3,111.41*	9,583.61	7,324.61
	\$103,335.90	\$ 8,411.89*	\$19,151.27	\$3,398.40*

Board of Education

Churches	\$ 4,187.52	\$41.39*
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*Decrease

The Missionary Register

Missionaries Returning From the Field

- Dr. and Mrs. N. H. Bare, Tibet; arrived San Francisco, October 18.
Mr. and Mrs. M. H. Duncan, Mrs. Minnie Ogden and Miss Grace Young left Batang, Tibetan Border, August 23.
Mr. and Mrs. L. M. Matson, Jamaica, November 25.
Mr. and Mrs. W. H. Erskine, Japan; Kobe, December 31.

Missionaries Going to the Field

- Mr. and Mrs. C. A. Burch, China; January 14, 1933, Vancouver, B.C., Canada, S.S. "Empress of Japan," Canadian Pacific Line.

Marriage

- Miss Alice Dunning and Robin R. Cobble, Africa, August 12.

Birth

- Shirley Ruth, to Mr. and Mrs. Everton B. Smith, Africa, July 26.

For the teacher of Adults:

- The Deeper Function of the Church—Geo. A. Buttrick, page 19.
Listening In On the World—Jas. A. Crain, page 22.
High Points from the Annual Report of the United Society—Inside Cover page.
Quotations from Convention Addresses, page 24.
Disarming Women—page 26.
A Missionary Speaks His Mind for Japan—J. T. Meyers, page 31.
Missionary Organizations Section—page 35.
Devotional Studies—page 38.

For the teacher of Young People:

- Conference Character Dividends—T. T. Swearingen, page 10.
Training Youth for Citizenship and Peace—Cynthia Pearl Maus, page 13.
Sea Salt—page 23.
Programs for Young People—page 37.

For the teacher of Children:

- Junior Helps—page 43.

In the December World Call

For the superintendent:

- The first page
Regional Support—F. M. Rogers, page 8.
Listening In On the World, Jas. A. Crain, page 21.
New Map of Benevolent America—page 24.
Worship Service for Christmas—Hazel Harker, page 34.
Station UCMS Broadcasting—page 40.

For the teacher of Adults:

- In Search of a Manger—Helen Welshimer, page 5.
Beyond Protestantism—Edgar DeWitt Jones, page 9.
Women and Missions—Kenyon L. Butterfield, page 11.
A Story of a Life—Anna R. Atwater, page 18.
Government Control in Canada—Alexander Duff Gordon, page 19.
Missionary Organizations Section—page 35.
Station UCMS Broadcasting—page 40.

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For the teacher of Young People:

- In Search of a Manger—Helen Welshimer, page 5.
A County Without a Crisis—Samuel Guy Inman, page 13.
Progress in Peace—Thomas Paul Lockhart, page 15.
Sea Salt—page 23.
College Notes—page 32.
Worship Service for Christmas—Hazel Harker, page 34.
Young People's Programs—page 36.

For the teacher of Children:

- Helps for Leaders of Juniors—page 43.
The World of Friendly Children—Editorial page
In Search of a Manger—Helen Welshimer, page 5.
Our New York Trip—page 31.
Children's Book List—page 44.

China Supplement

All leaders in the church school should be sure to read the Bibliography of China Material on page 42 of December WORLD CALL.

The China Supplement costs 10c or 3 for 25c (money to be sent with order) and contains a very comprehensive discussion of all of our work in China including pictures of missionaries, a map of China, pictures of stations and interesting facts with study suggestions. *Be sure to get a copy for each teacher in the church school.*

The Last Page

TIME was when I expected miracles to happen for my pleasure, and they didn't. Now that I have ceased to watch for them, they do.

When you look jealousy and envy squarely in the face they haven't a leg on which to stand, and yet their tortures, if entertained, can be unspeakable. It is, after all, but a silly notion that there is not enough good to go around and that because another has claimed the good belonging to him he is to that extent depriving someone else of his birthright. Most reassuring is it to bear in mind the demonstrated truth that more blessings are already tagged with our names than we can possibly accept in a lifetime, gifts peculiarly designed for our happiness, and we had better spend our time in deserving these than in begrudging our companions theirs. In the order of heaven's bestowals two names were never found on one prize package. There is no elbowing in a flower garden or among the stars. Then why should we so needlessly pain ourselves?

—“TRIVIA” in *The Indianapolis Star*.

The Peace Workers

What manner of men are they who dare to say
We shall not work for peace? The trial by war
We saw, and death and desolation came;
Brave millions, in young manhood beautiful,
Denied their birthright to live out their lives.
We knew the agony of homes bereft,
The reckless shattering of earth's lovely shrines;
The little children ill fed, fatherless,
The broken mothers, homeless, wandering.
This aftermath of peace through war we know,
And so say shame to those who still would plead
War's preparation for the goal of peace.
We ask that our defense be fellowship;
That high preparedness shall henceforth mean
Wise councils, kindness, courts of justice, law,
That to be saved, mankind shall summon swift
All spiritual forces, and the might of mind.
—MARION MURDOCH, in *The Christian Work*.

Courage

What is left for a king today
With all his kingdom swept away—
One with Nineveh and Tyre?
Sparkless ashes, no more fire?
No! For a king is not bereft
While life and his own high hopes are left.
If only the heart of a king beat true,
He can bury the past and build anew.



A realm can rise where a realm fell low;
Where light has failed, new light can glow.

Let what was perish! While courage lives

What life has given life still gives.

So I shall rule with a royal will,
For I am king in my own right still.

—HARRY K. TOTTLE.

Already Died

He always said he would retire
When he had made a million clear,
And so he toiled into the dusk
From day to day, from year to year.
At last he put the ledgers up
And laid his stock aside;
But when he started out to live
He found he had already died.

—*New York Sun*.

“Anyone could tell by looking at you
that your parents came from Ireland.”

“My parents did not come from Ireland,” said Pat.

“Come on, don't try to fool me; your face shows your parents came from Ireland.”

“They did not,” said Pat. “They are in Ireland yet.”—*Vancouver Province*.

A Remembrance for a Whole Year

Send WORLD CALL each month of 1933 to your friends and relatives as a Christmas present. Act now—so that your Christmas shopping will be all pleasure and no problem.

Tommy: “Dad, what is the difference between a vision and a sight?”

Dad: “Well, my son, you can flatter a girl by calling her a vision, but never call her a sight!”—*Philadelphia Record*.

Former Premier Ferguson of Ontario, Canada, recently bought some life insurance. The salesman with characteristic alertness had entered the government building to find the premier's reception room filled with visitors. He took a card from his pocket, and wrote on it, “Urgent! \$50,000 involved.” The card was taken in, and the salesman was ushered almost immediately into the official's presence. And he wrote the policy.

Narrow is the way that leads to life, but it needn't make people narrow.—*El Dorado Tribune*.

The visitor was examining the class.

“Can any little boy tell me what a fish-net is made of?” he inquired.

“A lot of little holes tied together with strings,” smiled the never failing bright boy.—*Western Advance*.

The village doctor was taking a friend for a trip in his car.

“I say, look out!” cautioned the passenger. “You're doing over sixty miles an hour.”

“Don't worry about that,” chuckled the doctor; “I've got the village policeman in bed with rheumatism.”—*Manchester Evening Chronicle*.

For the Fun of It

“I desire no remuneration for this poem,” said the office visitor. “I merely submit it as a compliment.” “Then, my dear sir, allow me to return the compliment,” replied the editor with true journalistic courtesy.—*Boston Transcript*.

Keep—

Your feet on the ground,
Your head in the air,
Your eye on the goal,
Your hand on the wheel of service,
Your tongue under control,
Your money in circulation,
Your back to the storm,
Your heart in your task,
and
Your nose out of other people's business.
—*Christian Courier*.

Who Climbs Ambition's Ladder

Who climbs ambition's ladder
Gets many a bump and fall,
But he who makes no effort
Has nothing at all, at all. . . .

—MARIE BARTON.

Don't despair. The sun has a sinking spell every night but it rises all right the next morning.



Four Hundred Christmas Gifts

Last year over four hundred people gave **WORLD CALL** subscriptions as Christmas gifts. All through 1932, when other gifts were forgotten, **WORLD CALL** continued to remind the receivers of the love and thoughtfulness that inspired this gift.

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Name _____

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City _____ State _____

Name of giver _____

Enclosed find \$_____ in full payment of the above subscriptions.

Name of remitter _____

Street _____

City _____ State _____

Church _____

WHAT lovely thing is this we see?
 A cross become a Christmas tree—
 Its dead wood, buried long ago,
 Come up, green-branched above the snow!
 Bring in this tree and let us trim
 With happy gifts its every limb.
 Oh, it is very light to bear,
 And good its scent, its color fair!
 The cross that dragged up Calvary,
 Comes dancing now, a green-boughed tree!

The Tree

By Violet Alleyn Storey



AND one who bore it, bent with grief—
 Oh, miracle, beyond belief—
 And one who, in his youth grown old,
 Hung on that cross, dim-eyed and cold,
 Returns to us, a little lad,
 And those same eyes are bright and glad!
 One, dead with low men far away,
 A child with children plays today!
 And those nailed hands, made whole and free
 Reach out to bless the Christmas tree!

GOD grant each crucifying fear
 We've buried in our hearts this year
 May yield new hopes as joyfully
 As has the cross this Christmas tree!
 God heal grief's wounds that we may play,
 As children, with thy Child today!



WORLD CALL



Nanking From the Southern Wall

Whenever I sit on the Nanking wall
Why must I weep?

The bleakness of that gray ex-
panse of tile

That shelters the vast crowd
Commingleing with their accents
loud

Is so disheart'ning! Mile on mile,
Tiled roofs in endless sweep!

Whenever I sit on the Nanking wall,
I have to weep.

If Christ had sat on the Nanking
wall

Would he have wept?

He would have known the grasp-
ing sway of greed,
The striving after place,
The squeeze, the sacrifice for
"face";

He would have known that ig-
norance and need

The widespread city swept.

If Christ had sat on the Nanking
wall,

He would have wept.

If Christ had sat on the Nanking
wall

Would he have smiled?

He would have seen some press-
ing toward high goals

Stretched tiptoe to reach truth.
He always sympathized with
youth.

He would have seen some iso-
lated souls

Exalt the little child.

If Christ had sat on the Nanking
wall,

He would have smiled.

Whenever I sit on the Nanking wall
Why do I smile?

More numerous beneath those
roofs of gray

Grow homes in which Christ
reigns,

And souls who daily take great
pains

To follow closely in the Master's
way,

Entirely free from guile.

Whenever I sit on the Nanking wall
In hope I smile.

—LOIS ANNA ELY.

We Delight to Honor

HERE are a few of those connected with our China work whom we delight to honor. Of course Dr. and Mrs. W. E. Macklin come first. He was our pioneer (1886)—baptizer of Shi Kwei-piao (our first convert who gave forty-four years of passionate living and preaching for Christ)—savior of hundreds of dying refugees—savior of many hopeless cases upon whom he operated—savior of Nanking through the early dark days of the Revolution—the greatest single-handed worker we ever had in China. Here is Emma A. Lyon who opened the Nanking Christian Girls' School in 1886, through whose hands 3,000 girls have passed to become teachers, nurses, makers of transformed Chinese homes; and Chen Hsi-ren who has been the interpreter of Miss Lyon's life to those girls from the beginning, she being one of the first six pupils who entered that school and for many years its leading teacher—herself the

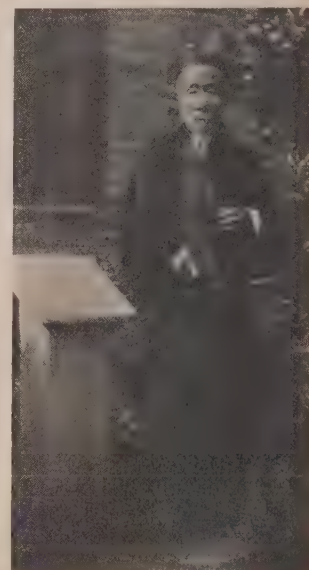


Dr. and Mrs. W. E. Macklin

James Ware who gave his life to build our churches in the Shanghai region?

Or what can we say of Dr. James Butchart who with T. J. Arnold founded the work in Luchowfu, the doctor laying the foundations of the great

medical work we have in that city? Alexander Paul spent some years there also, but he did his great work following Mr. Molland in Wuhu and then rebuilding the Yangtse River dikes at the request of the provincial Governor. A. E. Cory also began in Luchowfu but he left his mark in the Bible College he started in Nanking and which he linked up with the Nanking Seminary—only to be obliged to leave it and come back to America where



Chao Ming-yang, patriarch and evangelist, Luchowfu



Miss Wang and Miss Chen

savior of Miss Lyon and the school on that dark March day, 1927, of Communism in Nanking.

Miss Mary Kelly and Frank Garrett landed in Nanking on the same day in 1896. She was to build that large women's work at South Gate—breaking her own body in her service for them. On this page, is the picture of Miss Wang (seated by Miss Chen,) who so splendidly heads the school Miss Kelly started at South Gate. Mr. Garrett was to evangelize in Nanking and cross

the Yangtse River—founding numbers of little churches; then to take the boys' school and church work in Nantungchow—building into the life of that district Christian principles that will last through generations.

Chao Ming-yang was caught for Christ by means of the little white quinine pills from the Chuchow dispensary. His heavenly vision came through Shi Kwei-piao, and his long years of service were spent preaching to the needy who flocked around the Luchowfu Hospital.

Lee Hou-fu? Well, he was one of four brothers who fearfully were drawn into Frank E. Meigs's first boys' school: Meigs, who dreamed the dream of University of Nanking in which four missionary societies have worked side by side for twenty-two years—a university producing strong, intelligent Christian leaders for China's hope of a new day. But Mr. Lee—well, he grew into a teacher, a preacher, and today the outstanding Chinese co-secretary of all of the churches in our China Mission.

Yang Hsia-nan, was a student in Meigs's school—heard the call to accompany Shelton to Tibet, thus becoming our first Chinese missionary. Later he



Mary Kelly



Emma Lyon

he led in the Men and Millions campaign.

There is Dr. Osgood, sent to the little city of Chuchow, who built a hospital, and a boys' school and girls' school; saved the city during the dark days of the Revolution, from all looting and burning, then built a strong reform movement which made the church the center of that city's life.

Oh, yes, don't forget the wives of those pioneers who wrought at their sides; taught their own children and the Chinese children, went into the homes and hearts of the Chinese women, nursed in the hospitals, bathed the Chinese babies in their own warm kitchens, made soup for the famine-stricken, and made their homes the greatest evangelistic message we ever poured into China's heart.



Mr. and Mrs. Frank Garrett

Our Cover

Lee Hou-fu, able co-secretary with Edwin Marx of the China Mission with headquarters at Nanking.

Credit for the contents of this Supplement is given to China missionaries—especially to Lois A. Ely of Nantungchow, China; an appreciation to WORLD CALL editors and committee for this Christmas gift to subscribers.

JOY F. TAYLOR, Editor,
Missionary Education Department.

Is There Hope for the Church in China?

By ALEXANDER PAUL

WHEN in Jamaica a few months ago I met a prosperous Chinese business man. Naturally, we discussed present conditions in China. I anxiously asked him regarding the future of his mother country. Would it be divided among foreign powers? Would Japan encroach still farther and claim more territory? Would Russia try to get control, and China turn communistic? One will not soon forget the critical expression of the keen Oriental as he answered, "Supposing all these things you mention should happen, why worry overmuch? In one hundred years all these foreign invaders would be absorbed by China." And then triumphantly he added, "That has always been the history of such happenings in my country." This is typical of the stolid Chinese.

China is a whirlpool. No part of the country is normal. Foreign invasions, civil wars, banditry and communism—the old civilization passing—ancient customs no longer binding—uncertainty and insecurity—but withal a people of stalwart character and lasting qualities.

Our Christian program was never more successful than now although in all the districts where we are at work these conditions exist. Our hospitals are crowded and the influence of our medical work more far-reaching than ever before. The same is true with regard to our educational program. Most of the Chinese schools are closed the greater part of the time, and students are left stranded. Our schools do not close, and it is natural that they should be crowded with students. This is especially true of our girls' schools. The Christian influence in our institutions is more manifest than ever.

The direct work of the church is going forward in spite of sporadic anti-Christian movements. From all our stations words of encouragement come. A greater evangelistic program is being carried on. People seem to be more anxious to know what Christ has to offer them. They see their own customs and religions crumbling. They know not where to turn and are anxiously reaching out for something which will be secure and lasting. The Five-Year Evangelistic Program is proving successful in spite of the most baffling obstacles, and the most encouraging sign is the way our Chinese leaders are rising to meet the challenge.

The Chinese themselves are taking responsibilities in the medical, educational, and evangelistic agencies which they would have shunned a decade ago. Well do they know that if China is to be Christianized it can only be done by Chinese Christians, with greatly needed cooperation from our churches in America.

No phase of our work can be neglected in this critical hour. We should be enlarging all along the line, instead of just holding what we have gained—or indeed re-

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trenching, as we are compelled to do in some places and phases of work.

The aim of all our work is self-support, but this is hard to strive toward in these days of war, famine and pestilence. One marvels at the stamina of the Chinese people. Were it not for this outstanding characteristic, we might become discouraged. But China will find herself, and now is the time for the message of Jesus to be made known. The part that Christianity will have in the new China of the future depends upon what we do now.

Is there need for more missionaries in China? Is a question in some quarters. This is not the debatable point in the minds of either the Chinese or the missionaries. We are facing a serious situation because our missionary personnel is lower than it has ever been. We need more missionaries for China. Our workers are carrying on under such heavy responsibilities that several of them are at the breaking point. Instead of easing their loads we are increasing them because of the lack of funds to adequately "man" our stations. The Chinese workers are willingly undertaking more responsibilities, but when you realize that practically all our associates and Chinese Christians are first-generation Christians, you will readily see how impossible it is for them to carry the whole load. In every letter we receive from China, we are told of open doors,

of the great opportunity we now have to present Christ, of the friendliness of the officials, and of the willingness of the people to listen to the message. We have scarcely begun to Christianize the five millions of people for whom we are responsible for the gospel message.

No more heroic work is being carried on than that which is being done in China under the most distressing circumstances. Currents are at work in China, as well as all other parts of the Orient, to stamp out all religion, but the Christian forces are not only carrying on—they are proving to be successful beyond our fondest hopes. Buddhism, Confucianism, Taoism and Mohammedanism are declining, but Christianity is progressing. Slowly but surely Christ is being recognized as the only one, as the great Hindu scholar said, "who is bidding for the heart of humanity." It depends upon us as to whether or not he will win the heart of humanity. Let us not imagine that we have enough Chinese leaders to carry on. We have not, nor will we have for generations to come.

There are many thousands who have not intelligently heard the gospel message in every one of our districts. Our medical, educational and evangelistic work is more forceful now than ever before. The challenge is for a greater program. Enlargement, not retrenchment, should be our aim. Will we respond to the challenge?

New Epoch in China Missions

Dr. Clarence Hamilton, for many years our missionary on the faculty of the University of Nanking, when asked for a statement on the Chinese situation said: "We are at the end of one epoch of missionary history in China as touching the relationship of the communions of the West and Chinese Christians. The Chinese have become of age and claim self-determination, and their purpose is to do away with foreign domination, political, economic and religious. Where the missionary in the past has been organizer, director and controller of Chinese activities, the missionary of the future will be more of an adviser, friend, co-worker of the Chinese.

"Chinese ultimately are not anti-foreign or anti-Christian, but quite definitely anti-foreign domination. They will welcome the Western business man and representatives of Western Christianity on a basis of equal relationship and not otherwise.

"China has thrown aside many old beliefs and practices and does not know what to substitute. The church has a greater opportunity than ever to replace old customs with ideals of service and consecration. Future results will more than justify our present efforts."

EDWIN MARX.

DRUM TOWER



Christian Girls' School, Nanking

At Drum Tower Church 28 were baptized. We continued to operate a well-patronized reading room and chapel in the business section of North City.

The Girls' School continued to develop, the enrollment being over 500. The primary school building was remodeled and several new teachers' homes were erected with money raised locally. The day school has 130 enrolled. Both schools stand high academically.

Who's Who?

Mr. Edwin Marx was a member of the University of Nanking faculty from 1918-1922 when he was made American secretary of the China Mission. Has served with recognized distinction.

Mrs. Nora Baird Marx has been in the China Mission since she arrived in 1918.



Mrs. Edna Gish



James H. McCallum



Mrs. J. H. McCallum

Our church added 31 members by baptism. Fifty-one of our members give regular voluntary help in Sunday schools and evangelistic work. Our Sunday school attendance averaged 313.

From 30 to 50 men and boys visit our game and reading rooms daily. Our workers gave liberally of their time in rice distribution, dyke building, etc. About 50 women were enrolled in our afternoon classes, taking home economics, Bible study, etc.

Our day schools have 301 primary, and 246 middle school students, practically all of whom are in voluntary religious education groups.

Mary Frances E. Kelly, now residing in Pasadena, California, went to China in 1896. First lived at Drum Tower, Nanking, but is best known for her long years of service in women's work at South Gate, Nanking. "In the women's work in China, no name is more widely known, greatly loved and revered than Mary Kelly." Miss Kelly is providing the Devotional Study for missionary societies this year.

NANKING

Miss Emma Lyon (whose picture is on page 2) was the first single missionary in our mission. She built a remarkable school for girls between 1892-1927.

Is Our Work Flourishing?

The new policy in our China mission has resulted in an increase of service.

As compared with 1921, Chinese evangelistic workers, the same; churches had decreased 25% but baptisms in 1931 were about 2½ times higher than in 1921; and church members slightly over 27% more.

Primary schools dropped from 39 to

18, but school buildings had somewhat more than doubled; teachers increased 40%; pupils about 28% more.

Of the 3 hospitals, 1 had been closed; the number of missionary doctors increased from 5 to 6; missionary nurses decreased from 4 to 3; medical assistants had dropped from 17 to 9; nevertheless inpatients served had increased over 3 times and out-patients over 4 times; and there were two new nurses' training schools with 36 nurses.

Missionaries had dropped from 66 to 41. All this, too, when losses were heavy due to military operations and Communistic opposition, and receipts from home sources decreased 7%.



Edwin Marx



Mrs. Edwin Marx

SOUTH GATE

Mrs. Edna Whipple Gish went to China in 1920 and since then has done an outstanding piece of religious educational work in the school of and in the community around our South Gate Mission housed in the Indiana Woman's Building. (See this page.)

Mr. James H. McCallum went to the evangelistic work at South Gate in 1921. He held the pastorate at Modesto, California, for four years, returning to his former beloved work in 1931.

Mrs. Eva Anderson McCallum is the mother of three small sons, and able helper in her husband's work.



Indiana Woman's Building, South Gate, Nanking

—C. M. Yocum.

NANKING



Minnie Vautrin



C. H. Plopper



Mrs. C. H. Plopper



Dr. and Mrs. R. F. Brady

(See pp. 683-689 *Survey of Service*.)

(1) University of Nanking—an outgrowth of the dreams and work of our sainted F. E. Meigs. Supported by Disciples, Baptists, Presbyterians, Methodists.

(2) Union Theological Seminary. The Presbyterians, Methodists and Disciples of Christ, have united in conducting this school to prepare pastors and evangelists for mission work in Central China. Courses leading to an A.B. or a B.D. degree are offered. The University accepts Chinese girls as members of the student body, truly a step forward.

(3) Ginling College (A Union School for the education of Chinese girls including eight Communions, the Y. W. C. A., etc.). The buildings are well equipped to meet the requirements of modern education. There are about 200 girls in this school.

Who's Who?

Miss Minnie Vautrin went to China in 1912, and is head of the Education Department in Ginling College for Women. At two periods she served as acting-president of the college.

Wei Hsioh Ren Ph.D. (Dr. Wei), is a world-known scientist and head of his department in the University of Nanking.

Dr. C. H. Plopper went to China in 1913, and has been for years a professor in Nanking Union Seminary.

Mrs. Alma Favours Plopper went to China in 1903—our first nurse. She worked in nearly every station before her marriage in 1915.

Dr. Richard F. Brady was sent to the Philippines in 1928 and was transferred to the University Hospital, Nanking in 1931.

Mrs. Edna Caldwell Brady, mother of two small children still finds time to help in the work of the mission.

Mrs. Lilliath Robbins Bates taught in a home mission school

in Kentucky before her appointment to Ginling College for Women at Nanking in 1920. She married three years later and is mother of two children.

Dr. Miner Searle Bates with extensive preparation in Yale and Oxford as a Rhodes scholar, with service in Mesopotamia under the Y. M. C. A., is a valued member of the faculty of the University of Nanking, China.

Lewis S. Smythe, Ph.D. went to the faculty of the University of Nanking as professor of economics in 1928. Has done much in alleviation of industrial conditions in Nanking.

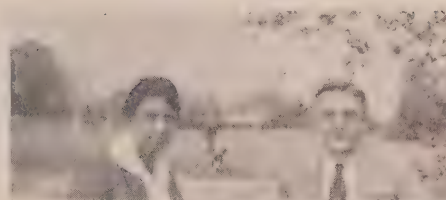
Margaret Garrett Smythe, M.D., is daughter of pioneer missionary, Frank Garrett, with one small daughter. Her interest and service lies in medical work for mothers and babies.

Roland A. Slater, M.D., went to China in 1926 and was professor in the University Medical School, Nanking, until his furlough in 1932.

Mrs. Mabelle Browning Slater though mother of two small children contributes largely to the work as a nurse and violinist.

Samuel F. Goodsell, Ph.D. in agriculture went to China in 1931 as professor of that subject in the university.

Mrs. Grace Bonnell Goodsell, is mother of one child.



Mr. and Mrs. Searle Bates



Mr. and Mrs. Lewis S. Smythe



Dr. and Mrs. Roland A. Slater



University of Nanking

—C. M. Yocum.

Wei Hsioh Ren and wife.
with C. M. YocumMr. and Mrs.
S. F. Goodsell

Facts about China

Traces history to 2205 B.C.

Covers 4,278,352 square miles

Population, 436,094,953. (1923)

*One-fourth of world's population
is found in China.*

*Democratic form of government
1912 - 1931.*

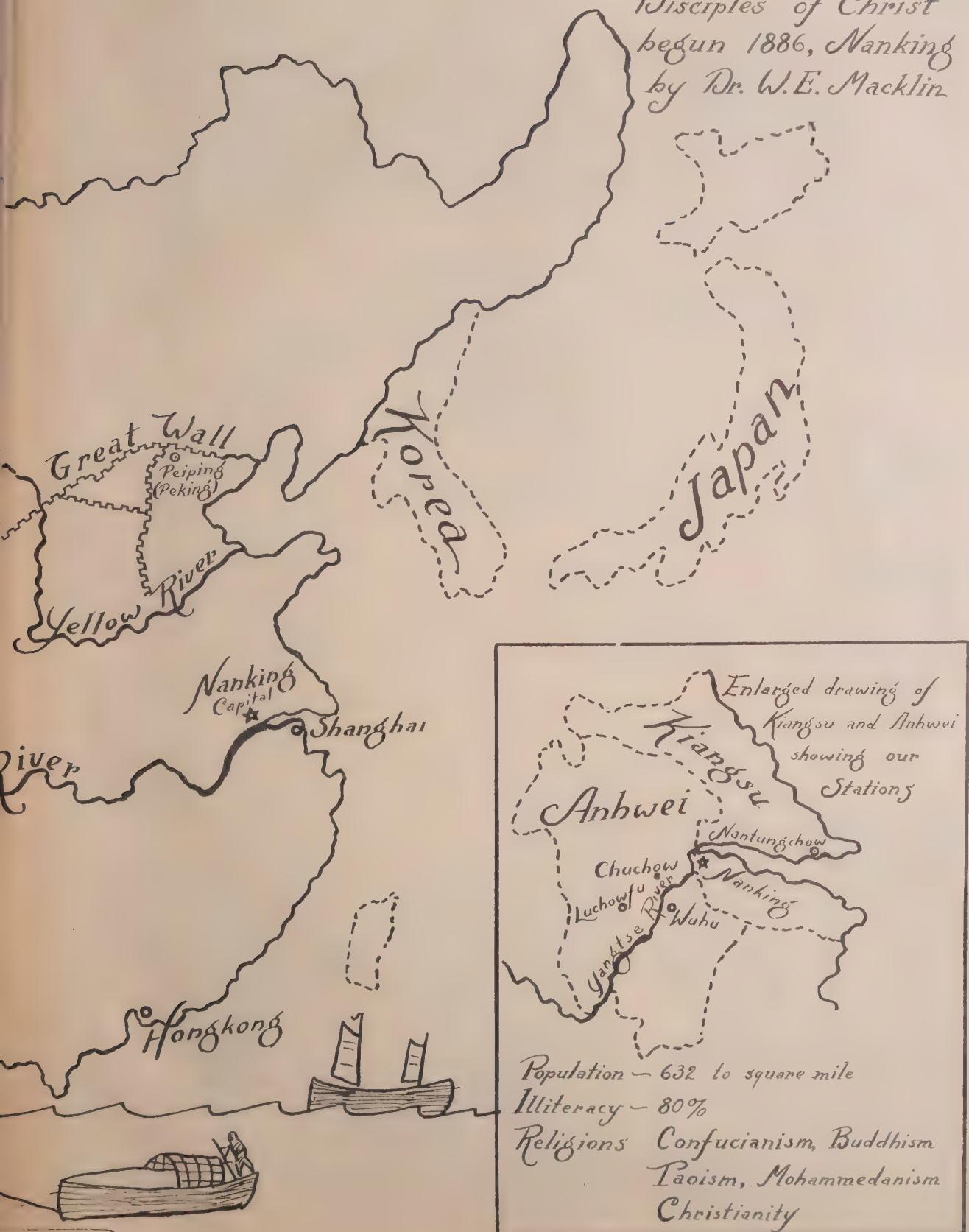
China

Lhasa

Yangtse



China Mission of Disciples of Christ begun 1886, Nanking by Dr. W.E. Macklin





Lillian Collins



Coe Memorial Girls' School, Luchowfu



Wenona Wilkerson

Lyrel Teagarden
and Laura Lynne
Major

Dr. D. S. Corpron



Mrs. D. S. Corpron

Luchowfu is a walled city of 70,000 people, the natural commercial, political and social center for a population of one and one-half million people.

We conduct the only Protestant work carried on in the city and county. The church has a membership of 200 (24 new). The Women's Social Center offers religious instruction and direction in community service; baby clinic and playground.

The hospital is growing toward self-support, two wards having been added, 75 beds in all; with 20 student nurses, four graduating. During 1931 there was a total of 53,542 treatments, all on a budget of \$10,122 U. S. currency.

A rural work center has been started in the former boys' school property. The enrollment of Coe Memorial Girls' School is nearly 300. Strong faculty, well qualified and of fine Christian character. Thirteen students baptized.

Who's Who?

Miss Lillian B. Collins has served continuously in Coe Memorial School since 1915.

Mrs. Grace Chapman Corpron is a nutrition specialist and an enthusiast for Baby Clinics. Has three small children.

Dr. Douglas S. Corpron has been in charge of Luchowfu Hospital since 1926, but was associated with it since 1923. Hobby, X-ray.

Mrs. Irene Goucher Goulter has been in Luchowfu evangelistic and educational work since 1922. Hobby, four children, music and dramatics.

Mr. Oswald J. Goulter has been an enthusiastic evangelist and rural worker in Luchowfu since 1922. Hobby, educating for Chinese rural life.

Miss Laura Lynne Major has opened Women's School, Playground, Bath House, Junior church, and many other activities since 1917 when she went to Luchowfu.

Miss Lyrel G. Teagarden has been in Luchowfu since 1920 in the women's evangelistic work and as coworker with Miss Major.

Miss Wenona Wilkerson is the daughter of early missionaries. Since 1915 she has worked with Lillian Collins in developing Coe School for girls.

Copies of this Supplement may be ordered from United Christian Missionary Society, Missions Building, Indianapolis, Indiana, at ten cents per copy or three for a quarter, money to accompany order.



Ging Hi Bo, pastor

Mr. and Mrs. O.
J. Goulter

Dr. Corpron operating, Luchowfu Hospital

—C. M. Yocum.



Miss Tsü, principal (3rd from right) with teachers



Stella Tremaine



W. W. Haskell

Mrs. W. W.
Haskell

Mrs. Tsü Gwei Siang (Sōo Gway See-ang), a Christian for forty-one years and a wonderful evangelistic worker among women.

Mr. Yuen Peh Tsiao (Yoo-en Būh Shaw) is the remarkably efficient and thoroughly Christian principal of the Union Academy.

Mr. Tsü Biao (Zoo Bough) is head teacher of our own Boys' Primary School.

Mr. Wang Tse Fen (Wang Sūh Fūn) is pastor of a strong outstation church, and typical of our young well-trained Chinese pastors.

Mr. Burch writes of him in January '33 *WORLD CALL*. Inspires students to go on preaching trips to nearby villages; to conduct schools for poor children, and all that is conducive to the growth of the kingdom.

Li Chow Wu (Lee Jo Woo). Recently sent to Wuhu as pastor, from Luchowfu where also he had been pastor.

Wang Chao-hsi (Wang Chow [ouch] see). Fine young man, president of the summer conference at Wuhu in 1931. Has written leaflet for Circles for 1933.

Liu Gwan Chen (Lee-oo, Gwan Chun). President of Young Peoples' Conference in 1932.

WUHU

Wuhu is our most easily accessible station, being located right on the bank of the Yangtse River, sixty miles above Nanking. The population of Wuhu is about 120,000. Wuhu is one of the world's largest rice markets.

Central Church with 192 members, and the Sunday school of 200 members continued regular activities and undertook several new enterprises. A lay preaching band was organized, the members doing active service at least once a week. A liberal contribution and much time was given to flood relief. Our church conducted the largest of the six shelters for refugee children in the city, where we cared for 80 children.

The chief growth in the church at Wuweichow (an outstation) was in attendance and interest in the children's Sunday school.

The girls' school enrolled 118; the boys' school 86; the largest since the revolution. Much needed repairs, a new library, and other equipment were added. Wuhu Academy, a union institution, has an enrollment of 132.

Our second Young People's Conference met there.

Who's Who?

Miss Stella Tremaine went to China in 1921 as an experienced teacher. She has made a great contribution to the three schools in Wuhu in character development and music.

Mr. Walter W. Haskell, a specialist in physical education, went to China in 1917. Associated in the Union Academy of Wuhu.

Mrs. Ethel Plunkett Haskell was an experienced teacher when she went with her husband. Mother of three children, she does unusual work with mothers and children.

Miss Cammie Gray went to China in 1916 and did a fine piece of evangelistic and educational work at Wuhu until transferred in 1932 to Nanking Drum Tower station.

Mrs. Tsü Gwei Siang (Sōo Gway See-ang), a Christian for forty-one

years and a wonderful evangelistic worker among women.

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Wuhu Chapel



Wang Tse Fen, pastor Wu-wei Church

Tsü Biao, teacher
Boys' SchoolYuen Peh Tsiao.
Principal

Mrs. Tsü and Cammie Gray



Cheo Shao
Chen, pastor



Chow Yung Cheo



Nantungchow Hospital

NANTUNGCHOW

A large strategic city of 1,200,000, between Shanghai and Nanking. The church is composed of 70 members, five of whom were baptized this year.

Confidence in the hospital continues to grow. There were 584 inpatients, and 13,614 out-patient visits at the hospital; 673 surgical operations. The new nurses' home accommodated 40. Two students were graduated.

The Girls' School has 80 enrolled in the grades and 63 in the high school. The second year was added to the high school.

We rejoice in the new Community Welfare Building, used for our evangelistic, social and class work; also housing the library. Some 800 books were loaned monthly and thousands read in the building, the cost of which was raised locally.

Who's Who?

Dr. George L. Hagman is a mechanical engineer as well as a doctor. The work of the Nantungchow Hospital has grown wonderfully since he began directing it in 1914.

Mrs. Ruby Stone Hagman has had training in home economics and as a nurse. Started first Nurses' Training School. Foster mother of two Chinese girls.

Dr. Paul R. Slater followed his brother in medical work, going to China in 1931 and assigned after language study to Nantungchow.

Mrs. Daisy Butcher Slater is a trained nurse and mother of a baby girl. She will help her husband.

Miss Ruth McElroy, new missionary, is also a nurse and will assist Miss Nancy Fry.

Miss Nancy Fry, was a very experienced nurse when she went to China in 1921. She directs the Nurses' Training School.

Miss Louis A. Ely went to China in 1919 and spent two years in Luchowfu, but has been in Nantungchow most of her two terms of exceptionally fine educational service. She planned the China studies when in America in 1931.

Miss Tih Mei Fen (Tih May Fün) is graduate of Miss Emma Lyon's school and principal of the Girls' School at Nantungchow—a very efficient and respected young woman.

Mr. Cheo Shao Chen (Mr. Charles Jō) was educated in America and served the

Wuhu Church as pastor in a fine way until 1932 when assigned to the Nantungchow Church.

Old Mr. Chow Yung Cheo is registrar of the hospital and elder in the church.



Rear view of Christian Girls' School, Nantungchow



Dr. and Mrs. G. L. Hagman



Dr. and Mrs. Paul R. Slater



Miss Ruth Mc-
Elroy



Miss Nancy Fry



Miss Lois Anna
Ely



Miss Tih



Rural church and congregation at Ko-tang-chi, an outstation from Chuchow

CHUCHOW

Chuchow is a small city near Wuhu, the center of a great rural area. The work at Chuchow and our eight outstations and five schools continues to develop under Peter Cheo, Chinese pastor. At Christmas 58 members were added to the church and inquirers' classes are now being conducted. Our workers helped in local public welfare work and assumed positions of responsibility in various community organizations. Daily prayer meetings are held in homes of church members, with increasing interest.

The school with an enrollment of over 300, under eleven teachers, has a high standing in the local community and province. Special training in social and citizenship projects is given to all students.

The Five-Year Forward Movement is being carried out with increased interest in the entire district. Delegates were sent to the Young People's Conference.

Clarence Arthur Burch and Miriam Hewes Bruch went to China under Advent Christian Mission, 1906. Serving with Disciples of Christ at Chuchow since 1918. Evangelistic work. Will return to China early in 1933.

Cheo Yu-Wen (Djo You-Wun). Known as Mr. Peter Cheo. Mr. Cheo is the very lovable and popular pastor of the church at Chuchow where there is no missionary at present. Helps direct a large evangelistic work in eight churches of the rural areas around Chuchow.

Ko Luen Pu (Gō Loo ĕn Poo). The respected general evangelist for the eight churches of the rural area about Chuchow.

Liang Shu-Ching (Lee-ang Shōo-Jing), pastor of rural church at Ko-tang-chi (Gō-tang-chee), in Chuchow district; an active leader in movement for the gospel of more and better rice, cotton, silk, etc., for more and better Christians of his district. (Picture with article by Mr. Burch in January WORLD CALL.)

Djao Gi-Sien (Jow (ouch) Gee Shāne), evangelist at Tang Chuen in the Chuchow district, loved by all people of his district whom he has served through ten years of revolution, famine, and banditry. See article by Mr. Burch on page 28, December WORLD CALL.

Wang Gien-nan takes the responsibility of the *reading and game rooms*, Sunday school, members' study class and the Sunday evening meeting.

"Under the Providence of God and guidance of the Holy Spirit, the various phases of work of Chuchow station have been carried on with good records. We have more pupils in our schools this year than last. Some of the church members both at the city Central Church and our outstations in the country have done good volunteer work. Both members and workers have cooperatively done with the government and the local gentry, flood relief work around the station. Although some of our members have lost their houses, goods and cattle and are now almost in a state of destitution, yet they never neglect their duties as Christians."

CHEO YU-WEN, pastor.



C. A. Burch



Mrs. C. A. Burch



Group of evangelistic workers, Chuchow District, with the pastor, Cheo Yu Wen, second from left, and Lee Hou-fu, third from left

Here's to Vital Programs on China!

We want to make China live in every local church in America during the coming months of study of China. In our missionary organizations for all age groups, in Sunday school groups, through schools of missions and mission study classes, in every possible place and way we want to be studying China. Everybody will want to "go China."

The following paragraphs summarize the splendid lot of materials available and indicate where and how to get them.

Courses of Study on China

In the November and December, 1932, issues of *WORLD CALL* are pages devoted to a list of books, both reading and study, for all age groups; lists of maps, pictures and other supplementary materials; plays, stereopticon slides—in fact the very things you most need. Reprint pages of this list are available, free.

Biographies of Missionaries

Brief, interesting biographical sketches of all our missionaries in China are available in mimeographed form. You will want a set of these. Price, ten cents for fifty copies.

Some Vitalizing Program Helps

The September, 1932, *WORLD CALL* carried on page 44 suggestions for enlivening your China programs in the missionary societies. You may get some clever ideas there.

Let's Give a Chinese Party

The coming issues of *WORLD CALL* will carry on the WHAT, WHERE, WHEN, AND HOW pages complete and interesting directions for giving a Chinese party. Why not try it?

China in the World Call

Every issue of *WORLD CALL* for the coming six months will carry many articles, pictures and general information about China. In addition, *WORLD CALL* gives us this *China Supplement*.

The Missionary Review of the World

The October, 1932, issue of the *Missionary Review of the World* is devoted to China. A table of contents can be supplied to you. Twenty-five cents a copy.

What Do You Know About China?

That is the name of a book which is full of the very things you most want to know and need to have for various and wide uses in your China study. Author, Sadie Mai Wilson. Price, \$1.00.

Leaflets! Leaflets! Leaflets!

For the Adult Missionary organizations a set of twenty-six leaflets have been prepared. Similar sets are prepared for the Circle and Triangle groups. These leaflets could well be given wider use than the missionary groups for whom they were prepared. Price, 60 cents per set.

From the list of leaflets for the adult groups a set has been made up for use with the adult study book, *Living Issues in China*. These give information regarding our own work and workers and would help make the study book of more personal interest. This list will be supplied on request. It may be published in a later *WORLD CALL*.

Where to Get This Material

Order this material from the United Christian Missionary Society. Write for information and materials.

Gifts to Send to China

Programs will be all the more vital if there is provided some immediate outlet for all the new information gained and enthusiasm engendered. The following statements are practical suggestions.

NOTE: Anyone who is sending things to China should avoid an over-declaration of value. It is legitimate to declare any articles at wholesale value. If any considerable amount is sent, the gracious thing would be to send a little gift of money, perhaps a fourth the value of the purchase, to cover duty.

For mailing see names of missionaries as they appear in this *China Supplement* in connection with the station where they work. For addresses see the *Year Book for 1932*. *WORLD CALL* for March each year also carries the list of missionaries and addresses.

Gifts from America are very acceptable and often the thing that represents the least output of money is the very article most difficult to secure in China.

Some of the gifts will be pictures in various forms. Most desirable subjects are: Bible pictures, children of other lands, animals, birds, fish, etc., children at work and play, children with animals, trees, flowers, mountains, homelike places, etc.

Here are a few suggestions for gifts:

Magazine pictures and cards—large or small preferably colored. School children use them to build scrapbooks. Pictures for teaching purposes or rewards of merit. Some pictures with inexpensive frames.

Pictures from the Perry or Cosmos Picture Company. Lives of great men, series from famous painters, etc.

Large and well-chosen pictures suitable for framing. Write missionaries in charge of schools or social centers submitting list of several titles for choice.

Old magazines, as *Asia*, *National Geographic*, *American Childhood*, *Nature Magazine*, *Child Welfare*, *Hygeia*, etc., and pictorial sections from our better newspapers.

Magazine subscriptions to such magazines as indicated above, for our schools in China.

Envelope linings, those rich in color and design and uncrushed pieces of Christmas wrappings—to be used in hand-work.

Embroidery threads, needles, pins and safety pins, crochet cottons in fast colors, can be used in the schools in large quantities.

School supplies, pencils, ruled notebooks. 8 x 10 school bags, patch-work squares, laundry bags, crayons, etc.

Patterns for children's dresses, simple, sensible patterns for children under ten. Both new and used patterns.

Knitting books, well illustrated, for caps, mitts, scarves, etc. Yarn is cheaper there than here.

A Beautiful set of Bible pictures, such as Tissot's.

Crêpe paper, spreads for Christmas, Easter and the seasons. (Not holidays.)

Water-color paints, small boxes with good paints.

Paper napkins, for Christmas and the seasons, or in pretty colors.

Christmas gifts, dolls, bean bags, Sunday school cards, handkerchiefs, post cards mounted on blotters or colored paper.

Christmas cards, of the Wise-men, Virgin and Child or Christ Child.

Christmas supplies, seals, cords, ribbons, metallic papers, Christmas tree trims, paper bells, etc.

New books, teaching methods or religious education.

Flower seeds, good and fresh, mailed in tin boxes.

Bulbs, sent in tin boxes as soon as they are in market.

First aid, not medicines, but gauze, adhesive tape, etc., for use in schools and social centers.

Hospital supplies, compresses, 2 or 3 inches square, absorbent pads, bandages, hospital sponges. (Get directions from the American Red Cross.)

DATE DUE			
GAYLORD			PRINTED IN U.S.A.

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